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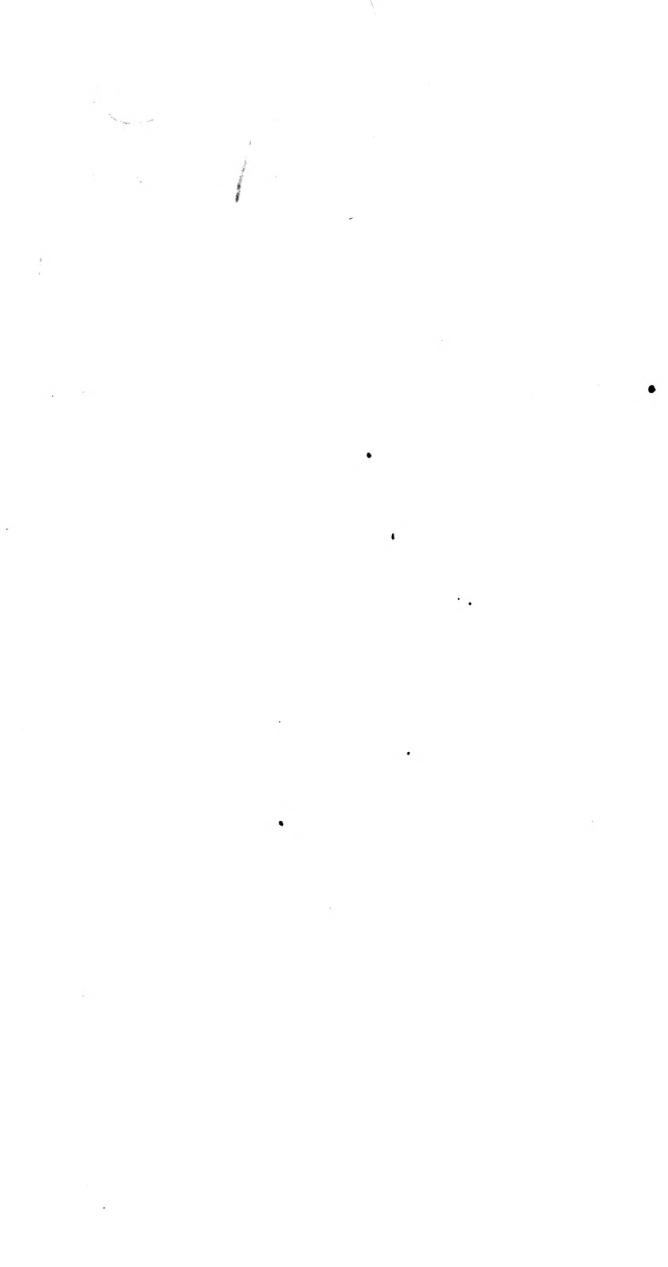


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Received June 5, 1860.



FABULÆ ÆSOPI SELECTÆ,

SELECT FABLES OF ÆSOP,

WITH

AN ENGLISH TRANSLATION

AS LITERAL AS POSSIBLE,

Answering line for line throughout, the Roman and Italian characters being alternately used; so that it is next to an impossibility for the student to mistake.

THE SECOND EDITION IMPROVED

WITH A COMPEND OF LATIN PROSODY

BY JAMES ROSS,

PROFESSOR OF THE GREEK AND LATIN LANGUAGES IN
FOURTH NEAR ARCH STREET.

PHILADELPHIA:

PRINTED BY JAMES MAXWELL.

1814.

DISTRICT OF PENNSYLVANIA, *to wit:*

* Seal. *
* * *

BE IT REMEMBERED, That on the seventh day of March, in the thirty eighth year of the independence of the United States of America, A. D 1813, JAMES ROSS, of the said district, hath deposited in this office the title of a book, the right whereof he claims as proprietor in the words following, to wit:

“*Fabulæ Æsopi Selectæ*, Select Fables of Æsop, with an English Translation as literal as possible. Answering line for line throughout, the Roman and Italic characters being alternately used; so that it is next to an impossibility for the Student to mistake. The Second Edition improved with a compend of Latin Prosody by James Ross, Professor of the Greek and Latin Languages in Fourth near Arch street.”

In conformity to the act of the congress of the United States, intituled, “An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned.”—And also to the act, entitled, “An Act supplementary to an act, entitled An Act for the encouragement of learning, by securing the Copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned,” and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.”

D. CALDWELL, *Clerk of the
District of Pennsylvania.*

PREFACE.

THE TRANSLATION of these select Fables of Æsop, made above sixty years ago by H. Clarke, and forming the ground work of THIS, was, for the time in which it was published, without dispute, excellent; but the changes, which the diction of the English language has sustained during so long a period, evidently point out not only the necessity of several *amendments*; but even that of a *more just translation*, whereby the Student may be able to understand properly the meaning of the words he expresses in construing: neither ought he ever to be accustomed to the use of obsolete words, nor those modes of speech, which accurate phraseology will not in an advanced stage of literature fully vindicate; accordingly,

In this TRANSLATION, much care and pains have been taken to discover, and remove some obsolete words, inaccuracies, and errors in the Latin and English text of Mr. Clarke's Æsop.

To render the *Book* still more useful to Students, by instructing them in the early stages of their learning how to pronounce well, the *signs of quantity* are added; so that even the most awkward, if they are not egregiously careless, cannot possibly trip: this must be considered by all, who wish to become true scholars, a very needful improvement.

Acknowledgments of obligation are justly due to Mr. JAMES G. THOMSON, the Professor of languages in the University, for his assistance in revising the proof-sheets of this work.

THE EDITOR.

North Fourth-street, No. 44.

March, 1814.

A COMPEND OF LATIN PROSODY.

Rēgŭla generālēs.

Vocālis ante vocālem est *brēvis*, e. g.—redēo.
Vocālis ante duas consōnās est *longa*,—vēntus.
Diphthongi omnes sunt *longa*,———quæro.
Derivāta Diphthongis sunt *longa*,———inquīro.
Compōsitā ex brevibus sunt *brēvia*,—occīdit.
Compōsitā ex longis sunt *longa*,———occīdit.
Monosyllābā finītā vocali sunt *longa*,—ā, sē, dē.
Syllābæ contractæ sunt *longa*,———īdem.
I et o mediæ brevēs—omnīpōtens, Argōnauta.
Perfecta duplicata sunt *brevia*—tētīgi, pēpŭli.
Vocēs encliticæ sunt *brēvēs*,———quē-vē-nē.
Finīta in b, d, l, r, t *brevia* sunt,———sŭb.
Omnia in m finīta *breviantur*,———amēm.
Finīta in c, n, ās, ēs, ōs sunt *longa*,———hōc.
Casūs omnes in ā sunt *breves*———rēgŭlā.
Ablatīvi autem omnes in ā sunt *longi*,—rēgŭlā.
Finītā in ě vocabŭla *brevia* sunt,———dominē.
Finīta in y sunt *brevia*———Tīphy.
Penultima Præterīti dissyllābi est *longa*—vīdi.
Penultīma Supīni dissyllābi est *longa*,—vīsum.
Finītā in īs pluralia *longa* sunt,———dōnīs.
Finītā in ō singularia *longa* sunt,———donō.
Crementum a in verbis est *longum*,—amābām.
Crementum e in verbis *longum*———dōcēbām.
Crementum o in verbis *longum*———amatōte.
Crementum i in verbis est *breve*,———tēgīmus.
Crementum u in verbis *breve*———possūmus.
E ante-ram-rim-ro est *breve*,———texērām.
E ante-ris et-re præsēntis est *breve*,—tegēr-īs-ĕ.
E ante-ris et-re futūri est *longum*,—tegēr-īs-ĕ.
E ante-runt et-re est *longum*,———texērunt.
Finīta in i, et u sunt *longa*,———agrī, fructū.

SELECTÆ

FABULÆ ÆSOPI.

SELECT

FABLES OF ÆSOP.

This mark \bar denotes that the syllable is *long*.
 This mark \sim denotes that the syllable is *short*.

FABLE I.

De GALLO.

GALLUS, dum vertit
 stercorarium, offendit
 gemmam, inquit, quid
 rep̄rio rem tam nitidam?
 Si gemmarius rep̄rissette,
 nihil esset lætius
 eo, ut qui sciret
 pretium: quidem est
 nulli usui mihi, nec æstimo
 magni; imo equidem
 mallem granum hor-
 dei omnibus gemmis.

MORALE.

Intellige per gemmam
 artem & sapientiam; per gal-
 lum, hominem stolidum &

Of the Cock.

A Cock, whilst he turns up
 a dunghill, finds
 a jewel, saying, why
 do I find a thing so bright?
 If a jeweller had found you,
 nothing would be more joyful
 than he, as one who could know
 the price: indeed it is
 of no use to me, nor do I esteem it
 at a great rate; nay indeed
 I would rather have a grain of bar-
 ley than all jewels.

THE MORAL.

Understand by the jewel
 art and wisdom; by the cock,
 a man foolish and

*voluptarium; nec stulti
amant liberales artes, cum
nesciant usum earum;
nec voluptarius, quippe
voluptas sola placeat ei.*

*given to pleasure; neither do fools
love the liberal arts, when
they know not the use of them;
nor a voluptuous man, because
pleasure alone pleases him.*

FABLE II.

De CANE & UMBRA.

CANIS trānans fluvium
vehēbat carnem rictu;
sōle splendente, umbra
carnis lucēbat in āquīs;
quam ille vidēns, & avidē
captans, perdidit quod erat
in faucibus: itaq. percussus
jactūrā & rei &
spei, primum stupuit;
deinde rēcipiens animum sic
elatravit: miser! mō-
dus deērat tuæ cupiditāti:
erat sātis superque,
nī dēsīpuisses. Jam,
per tuam stultitiā, est
minus nihilo tibi.

MOR.

Sit mōdus tuæ
cupiditāti, nē amittās
certa pro incertis.

Of the DOG and the SHADOW.

A Dog swimming over a river
was carrying flesh in his chops;
the sun shining, the shadow
of the flesh appeared in the waters;
which he seeing, and greedily
catching at, lost what was
in his jaws: therefore struck
with the loss both of the thing and
of hope, at first he was amazed;
afterwards taking courage thus
he barked out: wretch! modera-
tion was wanting to thy desire:
there was enough, and too much,
unless thou hadst been a fool. Now
through thy folly, there is
less than nothing for thee.

MOR.

Let there be moderation to thy
desire, lest thou shouldst lose
certain things for uncertain.

FABLE III.

De LUPO & GRUE.

DUM lūpus vorat
ovem, forte ossa
hæsere in gulā; ambit,
orat opem, nemo opitulatur;
omnes dicunt, eum tulisse
præmium suæ voracitatis:
tandem, multis blanditiis

Of the WOLF and the CRANE.

WHilst a wolf devours
a sheep, by chance the bones
stuck in his throat; he goes about,
asks help, nobody assists;
all say, that he had gotten
the reward of his greediness:
at length, with much flattery

plūribusq. *prōmissis*, inducit
grūem, ut, *longissimo*
collo *inserto* in gulam,
eximēret os infixum.
Vērūm illūsit ei pētenti
prāmium, inqūiens, *ineptā*,
ābī, *non habēs* sat, quōd
vīvīs? *Dēbes* tuam vitam
mīhi; *si vellem*, *potēram*
præmordēre tuum collum.

MOR.

Quod facis ingrā-
to pērit.

and many *promises*, he persuades
the crane, that, her very long
neck being thrust into his throat,
she would pull out the bone fixed in it.
But he played upon her asking
a reward, saying, fool,
go away, have you not enough, that
you live? You owe your life
to me; if I chose, I was able
to bite off your neck.

MOR.

That which you do for the ungrate-
ful is lost.

FABLE IV.

De RUSTICO &
COLUBRO.

RUSTICUS tūlit dōmum
colūbrum rēpertum in
nīve, *prope* enectum *frīgōre*;
adjicit ad fōcum;
colūber rēcīpiens vim,
vīrusque, *deinde* non fērēns
flāmmā, *infecit* omne tū-
gūrium sibilando. *Rusticus*
corrīpiens *sudem* accurrit,
& *expostulat* injuriā
cum eo verbis verbēribusq.
num rēferret has
gratias? Num ērīpēret
vītam illi, qui dēderat
vītam illi?

MOR.

Interdum fit, ut
obsint tibi, quibus
tu prōfuēris; & ut merē-
antur malē de te, de quibus
tu mēritus sis bēnē.

Of the COUNTRYMAN and
the SNAKE.

A Countryman brought home
a snake found in
the snow, almost dead with cold;
he lays him to the fire;
the snake recovering strength,
and poison, and then not bearing
the flame, filled all the cot-
tage with hissing. The countryman
snatching a stake runs up,
and argues the injury
with him in words and blows,
whether he would return such
thanks? Whether he would take
life from him, who had given
life to him?

MOR.

Sometimes it happens, that
they are hurtful to you, whom
you have profited; and that they de-
serve ill of you, of whom
you have deserved well.

FABLE V.

De APRO & ASINO.

DUM *iners* asinus *irritēbat* aprum, *ille indignans frendēbat*. Ignavissime, *fuēras* quidem *meritus* mālum; *sed* etiamsi *fuēris* dignus *pænā*, tāmēn *ego* sum *indignus*, qui* *puniam* te. *Ridē* tūtus, nam *ēs* tūtus ob *inertiam*.

MOR.

Dēmus *opēram*, ut *cum* audiamus, aut *patiāmur* *indignā* nōbis, *nē* dicāmus, aut *faciāmus* *indigna* nobis. Nam *mali* & *perditi* *plerumque* *gaudent*, si *quispiam* *bonōrum* *rēsistat* *iis*; *pendunt* *magni*, *se* *habēri* *dignos* *ultiōne*. *Imitēmur* *equos*, & *magnas* *bestias*, qui *prætērēunt* *oblatrantes* *canicūlos* *cum* *contemptu*.

* Qui and the subjunctive mood are often construed by to.

Of the BOAR and the Ass.

WHILST the sluggish ass laughed at the boar, he fretting gnashed his teeth. Most slothful wretch, you have indeed deserved evil; but though you had been worthy of punishment, yet I am unfit, to* punish you. Laugh secure, for you are safe for your sluggishness.

MOR.

Let us use our endeavour, that when we hear, or suffer things unworthy of us, we may not say, or do things unworthy of us. For bad and lost men generally are glad, if any one of good men would resist them; they value it highly, that they are accounted worthy of revenge. Let us imitate horses, and large beasts, who pass by barking curs with contempt.

FABLE VI.

De AQUILA &
CORNICULA.

AQUILA *nacta* *cochleam*, *non* *quīvit* *ēruere* *pisces* *vi*, aut *arte*. *Cornicūla* *accēdens* *dat* *consilium*, *suadet* *subvōlare*, & *ē* *sublīmi* *præcipitare*, *cochlēam* *in* *saxa*; nam *fore* *sic*, ut *cochlea* *frangatur*. *Cornicūla* *mānet* *humi*, ut *præstōlētur* *cāsūm*:

Of the EAGLE and
the JACKDAW.

AN eagle having found a cockle, was not able to pull out the fish by force, or art. The jackdaw coming up gives counsel, persuades her to fly up, and from on high to throw down the cockle upon the stones; for it would be so, that the cockle would be broken. The jackdaw stays on the ground, that she may watch the fall:

ăquĭla *fraciſcit*
 teſta *frangi*tur; piſcis
*ſubripi*tur a cornicūia;
 eluſa aqūĭla dōlet.

MOR.

Nōli *habere* fidem
omnibus et *fac*
inſpicias conſilium, quod
acceperis ab aliis;
 nam multi conſulti non
 conſulunt ſuis con-
 ſultōribus, ſed ſibi.

the eagle *throws it down*;
 the ſhell *is broken*; the fiſh
is ſnatched away by the jackdaw;
 the deluded eagle *is ſorry*.

MOR.

Do not *place* confidence
in all men, and *ſee that*
you look into the counſel, which
you have received from others;
 for many being conſulted do not
 regard *their* de-
 pendents, *but themſelves*.

FABLE VII.

De CORVO &
 VULPECULA.

CORVUS nactus prædam,
ſtreſſat in ramis:
 vulpēcūla vīdet eum ge-
 ſtientem, accurrit: ‘vulpes,’
 inquit, ‘*imfertit* corvum
plurima ſalūte. Sæpenumero
 audiveram, ſamam eſſe
 mendācem, jam exſterior re
 ipſa: nam, ut fortè præ-
 tereo hac, ſuſpiciens te in
 arbore, advolo, culpans
 ſamam: nam fama eſt, te
 eſſe nigriōrem pice, & vīdeo
 te candidiōrem nīve. Sane in
 meo iudicio vincis cygnos,
 & eſ formōſior albā
 hedērā. Quòd ſi, ut ex-
 cellis in plumis, itā et
 vōce, equidem dīcērem te
 reginam omnium avium.’
 Corvus illectus hac aſſen-
 tiunculā, appārat ad
 cānendum. Vero caſeus
 excidit e roſtro; quo
 correſſo, vulpēcūla,

Of the Crow and
 the Fox.

A Crow having found a prey,
makes a noiſe in the branches:
 the fox ſees him re-
 joicing, runs up: ‘The fox,’
 ſays he, ‘*compliments* the crow
with very much health. Very often
 had I heard, that ſame was
 a liar, now I find it by the fact
 itſelf: for, as by chance I paſs
 by this way, ſeeing you in
 the tree, I fly to you, blaming
 ſame: for the report is, that you
 are blacker than pitch, and I ſee
 you are whiter than ſnow. Truly in
 my judgment you ſurpaſs the ſwans,
 and are fairer than the white
 ivy. But if, as you ex-
 cel in feathers, you do ſo alſo
 in voice, truly I would call you
 the queen of all birds.’
 The crow allured by this flat-
 tery, prepares to
 ſing. But the cheeſe
 fell from his beak; which
 being ſnatched, the fox,

tollit cachīnnum: *tum* raises a loud laugh: *then*
dēmum *corvus*, *pudōre* at last the crow, shame
juncto *jactūræ* *rei*, being joined to the loss of the thing,
dōlet. is grieved.

MOR.

Nonnulli sunt tam avidi
 laudis, ut amēnt assen-
 tatōrem cum suo probro &
 damno. Hōmunciōnes hujus
 mōdi sunt *pradæ* parasito.
 Quod si vitasses jactan-
 tiam, facile vitavēris
 pestifērum gēnus assen-
 tatōrum. Si tu velis esse
 Thraso, Gnatho nunquam
 deērit tibi.

MOR.

Some are so greedy
 of praise, that they love a flat-
 terer with their own disgrace and
 damage. Men of this
 kind are a prey to the parasite.
 But if you had avoided boast-
 ing, easily might you have avoided
 the pestilent race of flatter-
 ers. If you are willing to be
 a Thraso, a Gnatho never
 will be wanting to you.

FABLE VIII.

De CANE & ASINO.

DUM cānis blandirētur
hero & *familiæ*,
herus & *familia* demulcent
 cānem. *Asellus*, vidēns
 id, gēmit altissimē; nam
capit pigēre sor-
 tis: putat iniquē compā-
 rātum, canem esse gra-
 tum cunctis, *pascique*
herili *mensā*, &
consēqui hoc otio
ludōque: sese con-
 trā *portāre* clitellas,
eadē *flagello*, esse
 nunquam otiosum & tamēn
 odiosum cunctis. Si hæc
 fiānt blanditiis, statuit
 sectari eam artem, quæ sit
 tam utilis. Igītur quo-
 dam tempore tentātūrus
 rem, *prōcurrit* obviam
hero rēdeunti dōmum,

Of the DOG and the Ass.

WHILST the dog fawned on
 his master and the family,
 the master and the family stroke
 the dog. The ass, seeing
 that, groans very deeply; for
 he began to be weary of his con-
 dition: he thinks it unjustly or-
 dered, that the dog should be ac-
 ceptable to all, and be fed
 from his master's table, and
 that he should get this by idleness
 and play: that himself on the
 contrary carried the pack-saddle,
 was lashed with the whip, was
 never idle, and yet
 odious to all. If these things
 are done by fawnings, he resolves
 to follow that art, which is
 so profitable. Therefore on a cer-
 tain time about to try
 the thing, he runs to meet
 his master returning home,

subsilit, pulsat ungulis. *Hero* exclamante, servi accurrere & ineptus asellus, qui credidit se urbānum, vapulat.

MOR.

Omnes non possumus omnia; nec omnia decent omnes. Quisque faciat, quisque tentet id, quod potest.

leaps on him, strikes him with his hoofs. *The master* crying out, *the servants* ran to him, and the silly ass, who thought himself courteous, is beaten.

MOR.

We all are not able to do all things; nor do all things become all men. Let every one do, let every one try that, which he is able.

FABLE IX.

De LEONE & quibusdam aliis (bestiis.)

LEO pēpīgērat cum ōve quibusdamque aliis, venationem fore communem. Venantur, cervus capitur: singulis incipientibus tollere singulas partes, ut convenerat, leo irrugit, inquit, una pars est mea, quia sum dignissimus; altera item est mea, quia præstantissimus viribus; porro vendico tertiam, quia sudaverim plus in capiando cervo; denique, nisi concesseritis quartam, est actum de amicitia. Socii audientes hoc, discēdunt vacui & taciti, non ausi mutire contra leonem.

MOR.

Fidēs semper fuit rara: apud hoc seculum est rarior; apud potētes est, & semper fuit rarissima. Quocirca est satius vivere cum pāri. Nam, qui vivit cum potentiore, sepe habet

Of the LION and some other beasts.

THE lion had agreed with the sheep and some others, that the hunting should be common. They hunt, a stag is taken: all beginning to take their single parts, as it had been agreed, the lion roared, saying, one share is mine, because I am the most worthy; another also is mine, because I am the most excellent in strength; moreover I claim a third, because I have sweated more in taking the stag; lastly, unless you will grant the fourth, there is an end of our friendship. His companions hearing this, depart empty and silent, not having dared to mutter against the lion.

MOR.

Honesty always has been scarce: in this age it is more scarce; among the powerful it is, and always has been very scarce. Wherefore it is better to live with an equal. For, he who liveth with one more powerful, often hath

necesse concēdere de suo jūrē. *a necessity to depart from his right.*

FABLE X.

*De LEONE & MURE.**Of the LION and the MOUSE.*

LEO *defessus æstu*
cursuque quiescēbat sub
umbrā sūper virīdi gra-
mīne; grēgē murīum per-
currente ejus tergum, ex-
perrectus, comprehendit
unum ex illis. Captīvus
supplīcat, clamītat, se esse
indignum, cui leo
irascātur. Ille, repūtans
fore nihil laudis
in nēce tantillæ bestiæ,
dimittit captīvum. Non diu
postea, leo, dum currit
per saltum, incidit in
plāgas: rugit, sed non
potēst exīre. Mus audit
leōnem miserābiliter rugi-
entem, agnoscit vōcem,
rēpit in cunicūlos, quærit
nodos, quos invēnit,
corrōditque; leo evādit
e plāgis.

MOR.

Hæc fabūla suadet cle-
mentiam potentibus; etēnim
ut humanæ res sunt in-
stābiles, potēntes ipsi
interdum egēnt ope humil-
līmōrum; quare prūdens
vir, etsi potēst, tīmet
nocēre vel vili hōmīni; sed
qui non tīmet nocēre
altēri, dēsīpit valdē.
Quid ita? Quia, etsi jam
frētus potentiā, mētūit
nemīnem; forsā, posthac

THE lion *tired with heat*
and running rested under
the shade, upon the green grass;
a company of mice run-
ning over his back, having a-
risen he catches
one of them. The captive
begs, cries, that he was
unworthy with whom the lion should
be angry. He, thinking
there would be no praise
in the death of so little a beast,
dismisses the captive. Not long
after, the lion, whilst he runs
through the forest, falls into
the nets, He roars, but can-
not get out. The mouse hears
the lion miserably roar-
ing, knows his voice,
creeps into the holes, seeks
the knots, which he finds,
and gnaws; the lion escapes
out of the nets.

MOR.

This fable recommends mo-
deration to the powerful; for
as human things are un-
stable, the powerful themselves
sometimes want the help of the
lowest; wherefore a prudent
man, although he is able, is afraid
to hurt even a mean man; but
he that does not fear to hurt
another, plays the fool very much.
Why so? Because although now
having relied on his power, he feareth
nobody; perhaps, hereafter

*erit, ut indignetur it will be, that he will need
vel gratiā vilium hominum either the favour of mean men,
cōnum, vel metuerit iram. or dread their anger.*

FABLE XI.

De agroto MILVO.

Milvus decumbēbat
lecto jam fermē
morīēns, orat matrem ire
precātum Deos. Mater
respondet, nihil opis spe-
randum illi à Diis,
quōrum sacra totīēs viola-
visset suis rapīnis.

MOR.

Decet nos venerārī
Deos; nam illi juvant pios,
& adversantur impios*. Ne-
glecti in felicitate, non ex-
audiunt miseriam. Quare sis
mēmor eōrum in secundis
rebus, ut vocāti sint
præsentes in adversis rebus.

Of the sick KITE.

THE kite lay
in bed now almost
dying, begs his mother to go
to pray to the Gods. The mother
answers, that no help was to be
expected by him from the Gods,
whose sacred things so often he
had violated by his robberies.

MOR.

It becomes us to worship
the Gods; for they help the pious,
and oppose the impious. Ne-
glected in felicity, they do not
hear in misery. Wherefore be
mindful of them in prosper-
ity, that called on they may be
present in adversity.

* Adversor sometimes governs the Accusative.

FABLE XII.

De RANIS & eārum Rege.

Gens ranārum, cum
esset libēra, supplicābat
Jōvem, rēgem dā-
ri sibi. Jupiter ridēbat
vota ranārum. Illæ
tamen instābant itērum,
atque itērum, donec perpel-
lērent ipsum. Ille dejēcit
trābem; ea mōles quassat
fluvium ingenti fragōre.
Ranæ territæ silēnt;
venērāntur rēgem; ac-
cēdunt propius pēdetentim;

Of the FROGS and their King.

THE nation of frogs, when
it was free, petitioned
Jupiter, for a king to be gi-
ven them. Jupiter laughed at
the wishes of the frogs. They
nevertheless pressed him again,
and again, until they drove
him to it. He threw down
a log; that mass shakes
the river with a great noise.
The frogs affrighted are silent;
they reverence their king; they
come nearer step by step;

tandem, *mētū* abjecto, *insultant*, & *desultant*; *iners rex est lusui & contemptui*. Rursum *lasciunt* Jovem; *orant* regem dari sibi, qui sit *strenuus*; quibus Jupiter dat *ciconiam*. Is *perstrenuus* perambulans *paludem* vorat *quicquid* ranarum fit *obviam*. *Igitur* ranæ *frustrā* questæ fuerunt de *sævitiâ* hujus. Jupiter non audit, nam *queruntur* & *hodie*: etenim *vesperi*, *ciconiâ* eunt cubitum, *egressæ* ex *antris* *murmurant* *rauco* *ululatu*, *sed* *cantant* *surdo*. Nam Jupiter vult, ut, quæ *deprecatae sunt* clementem regem, jam *fiant* inclementem.

MOR.

Solet *evenire* *plēbi*, ut *ranis*, quæ, si habet regem paulo mansuetiorem, damnat eum *ignaviae & inertiae*, & optat aliquando *virum* dari *sibi*: contra, si quando *nacta est* strenuum regem, damnat *sævitiâ* hujus, & laudat *clementiam* prioris; sive, quod semper poenitet nos presentium, sive quod est verum dictum, novâ esse potiôrâ *veteribus*.

at length, *fear* being thrown away, they *leap on*, and *leap off* him; the sluggish king is *their sport & contempt*. Again they *provoke* Jupiter; they *pray* for a king to be given to them, who may be *valiant*; to whom Jupiter gives the stork. He very *nimbly* stalking through the marsh devours whatever of the frogs comes in his way. Therefore the frogs in *vain* complained of the cruelty of him. Jupiter does not hear them, for they are complaining even *this day*: for in the evening, the stork going to rest, having come out of their caves they *murmur* with a *hoarse croaking*; but they sing to the deaf. For Jupiter allows, that, they who petitioned against a merciful king, now may bear an unmerciful.

MOR.

It is usual to happen to the common people, as to the frogs, who, if they have a king a little too mild, condemn him of *idleness and sluggishness*, and wish sometimes for a man to be given to them: on the contrary, if at any time they have got an active king, they condemn the cruelty of him, and praise the clemency of the former; either, because always we repent of present things or because it is a true saying, that new things are better than old.

FABLE XIII.

De COLUMBIS & MILVO.

Columbæ olim ges-
sere bellum cum mil-
vo, quem ut expug-
narent, delēgerunt sibi
accipitrem regem. Ille fac-
tus rex, agit hostem, non
regem: rapit ac laniat
non segnius, ac milvus. Co-
lumbas pœnitent incasti-
ti, putantes, fuisse
satiis pœti bellum mil-
vi, quàm tyrannidem
accipitris.

MOR.

Nēmīnem pigēat suæ
conditiōnis nīmīum. Ut
Horatius ait, nihil est beā-
tum ab omni parte.
Equidem non optārem mu-
tāre meam sortem, modò sit
tōlerābilis. Multi, cum quæ-
siverint novam sortem,
rursus optāverunt vëtērem.
Sūmus ferē omnes itā vario
ingēnio, ut nosmet pœnitēat
nostri.

Of the PIGEONS and the KITE.

THE pigeons formerly car-
ried on a war with the
kite, whom that they might sub-
due, they chose to themselves
the hawk king. He being
made king, acts the enemy, not
the king: he tears and butchers
not slower, than the kite. The
pigeons repent of their under-
taking, thinking that it had been
better to endure the war of
the kite, than the tyranny
of the hawk.

MOR.

Let no man regret his
condition too much. As
Horace says, nothing is hap-
py in every part.
Truly I would not wish to
change my lot, provided it be
tolerable. Many, when they have
sought a new state,
again have wished for the old.
We are almost all of so various
a temper, that we repent
of ourselves.

FABLE XIV.

De FURE & CANE.

CAnis respondit fūri
porrigenti panem ut
silēat, 'Nōvi tuas
insidias, das panem,
quò dēsīnam latrāre, sed
ōdi tuum mūnūs; quīp̄e si
ego tūlēro panem, tu
exportābis cuncta
ex his tectis.'

Of the THIEF and the DOG.

THE dog answered the thief
holding out bread that
he might be silent, 'I know thy
treachery, thou givest bread,
that I may cease to bark, but
I hate thy gift; for if
I shall take the bread, thou
wilt carry all things
out of these houses.'

MOR.

Căve, *causā* parvi
commōdi, amittās *magnum*.
 Căve, *habēas* fīdem
cuius hōmīni, *nam* sunt,
qui non *tantum* dīcunt *be-*
nignē, sed & faciunt *be-*
nignē, dōlo.

MOR.

Take heed, *for the sake* of a small
profit, that you lose not a great.
 Take heed, *that you put not faith*
in every man; for there are some
who not only speak kind-
ly, but also act kind-
ly, by deceit.

FABLE XV.

De LUPO & SUCULA.

SUCULA *parturiēbat*;
 lūpus *pollicētur*, se
fore custōdem *fetus*.
 Sucula *respondit*, se non
ēgere obsēquio *lupi*;
si ille vēlit *habēri*
pius, *si cūpiat* *facere* id,
quod est *gratum*, ābēat
longiūs: etēnim *officium*
lupi *constāre* non *presen-*
tiā, sed *absentiā*.

MOR.

Omnīa non sunt crēden-
 da omnibus. Multi *pollicen-*
tur suam *opēram*, non *amōre*
tui, sed *sui*; non
quārentes *tuum* *commō-*
dum, sed *suum*.

Of the WOLF and the Sow.

THE sow brought forth;
 the wolf promises, that he
 would be the keeper of the young.
 The sow answered, that she did not
 want the attendance of the wolf;
 if he would wish to be accounted
 affectionate, if he desires to do that,
 which is acceptable, let him go
 farther off: for that the civility
 of the wolf consisted not in his pre-
 sence, but absence.

MOR.

All things are not to be trust-
 ed to all men. Many pro-
 mise their service, not for love
 of you, but of themselves; not
 seeking your advan-
 tage, but their own.

FABLE XVI.

De Partu Montium.

OLIM ērat rumor,
quōd montes *parturi-*
rent. Hōmīnes *accurrunt*,
circumsistunt, *expectantes*
quippiam *monstri*, non

Of the Bringing forth
of the Mountains.

FORMERLY there was a rumour
 that the mountains would
 bring forth. The men run thither,
 stand round, expecting
 some monster, not

*sine pavōrē. Tandem
montes partūriunt. Mus
exit, tum omnēs rīdēbant.*

*without fear. At length the
mountains bring forth. A mouse
comes out, then all laughed.*

MOR.

*Jactatōres, cūm prōfī-
tentur & ostentant magna,
vix faciūnt parva. Qua-
propter isti Thrasōnēs sunt
jūre materiā jōcī &
scommātum. Hæc fabulā item
vctat inānēs tīmōres. Nam
plerumquē timor pericūli
est gravior pericūlo
ipso; imō id, quod
mētūimūs, est sæpe rīdī-
cūlum.*

MOR.

*Braggers, when they pro-
fess and boast great things,
hardly do little things. Where-
fore those Thrasos are
by right the matter of jest and
scoffs. This fable also
forbids vain fears. For
commonly the fear of danger
is more grievous than the danger
itself; nay that, which
we fear, is often ridi-
culous.*

FABLE XVII.

De LEPORIBUS &
RANIS.Of the HARES and
the FROGS.

SYLVā mugientē insōlītō
*turbīnē, trēpīdī,
lepōrēs occipiunt rapidē fu-
gēre. Cūm palūs obsistēret
fugientibus, stētēre anxii,
comprehensi pericūlis
utrinque. Quodque esset
incitāmentum majōris
timōris, vīdēt ranas
mergi in palūde. Tunc
unus ex lepōribus, pruden-
tior ac disertior cētēris,
inquit, quid inānīter tīmē-
mus? Est opūs anīmo
quīdem: est nōbis agilitas
corpōris, sed anīmus deest.
Hoc pericūlum turbīnis
non est fūgiendum, sed con-
temnendum.*

THE wood roaring with an un-
usual whirlwind, the trem-
bling hares begin hastily to fly
away. When a fen stopped them
flying, they stood anxious,
encompassed with dangers
on both sides. And what was
an incitement of greater
fear, they see that the frogs
are plunged in the fen. Then
one of the hares, more pru-
dent and more eloquent than the rest,
said, what vainly do we
fear? There is need of courage
indeed: there is to us agility
of body, but courage is wanting.
This danger of the whirlwind
is not to be fled from, but con-
temned.

MOR.

Est *opūs* animo in
omni re. Virtūs jacet
sine confidentiā. Nam con-
fidentiā est dux & regīna
virtūtis.

MOR.

There is need of courage in
every thing. Virtue lies dead
without confidence. For con-
fidence is the leader and queen
of virtue.

FABLE XVIII.

De HÆDO & LUPO.

CApra, cū esset
cūtūrapastum, conclūdit
hædum dōmī, mōnēns
aperīre nemīni, dum ipsa
redēat. Lūpus, qui
audivērat id prōcul, post
discessum matris,
pulsat fōrēs, caprissat
vōcē, jībēns rēclūdi.
Hædus, præsentiens
dolum, inquit, non apērio;
nam etsi vox caprissat,
nīmēnequidem vīdeo lūpum
per rīmas.

MOR.

Filii, obēdīte parēntibus,
nam est utīle; & dēcet
juvēnem auscultāre
senē.

Of the KID and the WOLF.

THE goat, when she was
about to go to feed, shuts up
the kid at home, warning her
to open to no one, till she
would return. The wolf, who
had heard that afar off, after
the departure of the mother,
knocks at the door, acts the goat
in voice, ordering it to be opened.
The kid, perceiving
the cheat, says, I do not open;
for though the voice acts the goat,
yet indeed I see the wolf
through the chinks.

MOR.

Children, obey your parents,
for it is profitable; and it becomes
a young man to hearken
to an old man.

FABLE XIX.

De RUSTICO &
ANGUE.

QUIDAM *rusticus*
nutrīverat *anguem*;
aliquando *irātus* pētit
bestiam secūri. Ille ēvādit,
non sine *vulnere*. Pōsteā
rusticus, dēvēniens in
paupertātem, rātus est id
infortunii accidere sibi
propter *injūriam* anguis.
Igitur supplicat, ut rē-
deat. Ille ait, se ignos-
cere, sed nolle redire;
neque fore secūrum cum
rustico, cū sit
tanta secūris dōmī;
dolōrem *vulnēris*
desiisse, tāmēn mēmōriam
supēresse.

MOR.

Est vix tūtūm habēre fī-
dem ei, qui sēmel solvit
fidem. Condōnāre injūriām,
id sanē est mīserīcordiæ;
sed cavēre sibi,
et dēcet, et est prū-
dentiæ.

Of the COUNTRYMAN and
the SNAKE.

A Certain *countryman*
had brought up a *snake*;
on a time being *angry* he strikes
the *beast* with an *ax*. He escapes,
not without a *wound*. Afterwards
the *countryman*, coming into
poverty, thought that that
misfortune happened to him
for the *injury* of the *snake*.
Therefore he entreats him, that he
would return. He says, that he for-
gave, but was unwilling to return;
nor could he be secure with
the *countryman*, when there is
so great an *ax* at his *house*;
that the pain of the *wound*
had ceased, yet the *memory*
remained.

MOR.

It is hardly safe to put con-
fidence in him, who once has broke
his promise. To forgive an *injury*,
that indeed is the part of *mercy*;
but to take heed to one's self,
is both becoming, and is the part of
prudence.

FABLE XX.

De VULPECULA &
CICONIA:

VULPECULA *rocāvit*
ciconiam ad cēnam.
effundit opsonium in
mensam, quod, cū esset

Of the FOX and the STORK.

THE *fox* *invited*
the *stork* to *supper*.
She pours out the *victuals* upon
the *table*, which, as it was

liquidum, ciconiā tentante
 rostro frustrā, vulpecūla
 lingit. Elusa avis abit,
 pudetque, pigetque
 injuriæ. Post pluscūlum
 diērum rēdit, invitāt
 vulpecūlam. Vitreū vas
 erat situm plenum opsonū;
 quod vas, cum esset
 arcti guttūris, licuit
 vulpeculæ vidēre, & esurire;
 non gustare. Ciconia facile
 exhausit rostro.

liquid, the stork trying
 with her bill in vain, the fox
 licks up. The deluded bird goes away,
 and is ashamed, and vexed
 at the injury. After some
 days she returns, invites
 the fox. A glass vessel
 was placed full of meat;
 which vessel, when it was
 of a narrow neck, it was lawful
 for the fox to see, and hunger;
 not to taste. The stork easily
 drew it out with her beak.

MOR.

Risus meretur risum;
 jocus jocum; dolus
 dolum; & fraus frau-
 dem.

MOR.

Laughter deserves laughter;
 a jest a jest; a trick
 a trick; and deceit de-
 ceit.

FABLE XXI.

De LUPO & picto
 Capite.

Of the WOLF and the painted
 Head.

LUPUS versat, &
 miratur humanum
 caput repperit in officinā
 sculptoris, sentiens habere
 nihil sensūs, inquit, O
 pulchrum caput, est in
 te multum artis, sed
 nihil sensūs.

THE wolf often turns, and
 admires a human
 head found in the shop
 of a carver, perceiving it to have
 no sense, he says, O
 fair head, there is in
 thee much art, but
 no sense.

MOR.

Externa pulchritudo, si in-
 terna adsit, est grata; sin
 carendum est alterutrā,
 præstat carere externā,
 quā internā; nam illa
 sine hac interdum incurrit
 odium, ut stolidus fit eo

MOR.

Outward beauty, if the in-
 ward be present, is pleasing; but if
 we must want either,
 it is better to want the outward,
 than the inward; for the one
 without the other sometimes incurs
 hatred, as a fool becomes the

SELECT FABLES OF ÆSOP.

odiosior,
formosior.

quò more hateful,
more handsome he is.

the

FABLE XXII.

De GRACULO.

Of the JACKDAW.

G Raculus ornāvit
se plumis
pavōnis; deinde vīsus
pulchellus sibi, contūlit
se ad genus pavō-
num, suo genēre fastidī-
to. Illi tandem intelligentes
fraudem, nudābant stolī-
dam avem colōribus,
& affēcērunt eum plagis.

THE jackdaw adorned
himself with the feathers
of the peacock; then seeming
pretty to himself, he joined
himself to the family of the pea-
cocks, his own family being despi-
sed. They at length understanding
the cheat, stripped the fool-
ish bird of his colours,
and beat him with stripes.

MOR.

Hæc fabūla nōtat eos, qui
gērūt se sublimiūs, quā
est æquum; qui vīvunt cum
iis, qui sunt & ditiōres,
& māgis nōbīles; quare sæpe
fiunt inōpes, & sunt
ludibriō.

MOR.

This fable censures those, who
carry themselves more loftily, than
is fit; who live with
those, who are both more rich,
and more noble; wherefore often
they become poor, and are
for a laughing-stock.

FABLE XXIII.

De RANA & BOVE.

Of the Frog and the Ox.

R Ana cupīda æquandi
bovem distentabat se.
Filius hortabātur matrem
desistere cœpto,
inquēns, ranam esse nihil
ad bovem. Illa intūmuit
secundūm. Natus clamītat,

A Frog desirous of equaling
an ox stretched herself.
The son advised the mother
to desist from the undertaking,
saying, that a frog is nothing
to an ox. She swelled
a second time. The son cries out,
c 2

mater, *licet* crēpes, nunquam vincēs bovem. Autem, cū intumuisset tertium, crēpuit.

MOR.

Quisque habet suam dōtem. Hic excellit formā, ille viribus. Hic pollet opibus, ille amicis. Dēcet unumquemq; esse contentum suo; Ille vālet corpore, tu ingenio: quocirca quisque consulat semet, nec invideat superiori, quod est miserum; nec optet certare, quod est stultitiae.

mother, though you burst, never will you exceed the ox. But, when she had swelled the third time, she burst.

MOR.

Every man has his own gift. This man excels in beauty, that in strength. One is powerful in riches, another in friends. It becomes every one to be content with his own. He is strong in body, you in wit: wherefore let every one judge himself, and not envy a superior, which is a miserable thing; neither let him wish to contend, which is a mark of folly.

FABLE XXIV.

De Equo & Leone.

Of the Horse and the Lion.

Leo venit ad comedendum equum; autem cārēns viribus prae senectā, cōpit meditārī artem: prōfitētur se medicum: morātur equum ambāge verbōrum. Hic opōnit dōlū dōlō; fingit, se nuper pūpūgisse pēdem in spinōso locō; Grat, ut medicus inspicīens educat sentem. Leo pāret. At equus, quantā vi pōtuit, impūgit calcem leōni, & continuō conjicit se in pēdēs. Leo vix tandem rediens ad se,

THE lion comes to eat the horse; but wanting strength through old age, he began to think of an art: he professes himself a physician: he delays the horse with a circuit of words. He opposes deceit to deceit: he feigns, that he lately had pricked his foot in a thorny place; he prays, that the physician looking into it would draw out the thorn. The lion obeys. But the horse, with as great force as he could, strikes his heel upon the lion, and immediately betakes himself to his feet. The lion scarcely at length returning to himself,

nam fuerāt propè
exanimātus ictu, inquit,
fēro pretium ob stultitiam,
& is meritò effūgit;
nam ultus est dolum
dōlō.

for he had been almost
dead with the blow, says,
I receive a reward for my folly,
and he deservedly has run away;
for he has revenged deceit
with deceit.

MOR.

*Simulatio est digna odiō,
& capiēda simulatiōne.*
Apertus hostis non est timendus; sed is, qui simulat
benevolentiam, cum sit ho-
stis, quidem est timendus, &
est dignissimus odiō.

MOR.

Dissimulation is worthy of hatred,
and to be caught with dissimulation.
An open enemy is not to be feared;
but he, who pretends
benevolence, when he is an ene-
my, indeed is to be feared, and
is very worthy of hatred.

FABLE XXV.

De AVIBUS & Quadra-
pedibus.

ERat pugna avibus
cum quadrupedibus.
Erat utrinque spēs,
utrinque mētus, utrinque
pericūlum: autem vesper-
tilio relinquens socios, de-
ficit ad hostes. Aves
vincunt, aquilā dūce
& auspice; verò dam-
nant transfugam vesper-
tiliōnē, uti nunquam
redēat ad aves, uti nunquam
vōlet lucē. Hæc est
causa vespertiliōni, ut
non vōlet, nisi noctu.

Of the BIRDS and the four-foot-
ed Beasts.

THERE was a battle to the birds
with the four-footed beasts,
there was on both sides hope,
on both sides fear, on both sides
danger: but the
bat leaving his companions, re-
volts to the enemies. The birds
conquer, the eagle being leader
and director, but they con-
demn the runaway bat,
so that he never
can return to the birds, that he never
can fly in the light. This is
the reason for the bat, that
he cannot fly, except in the night.

MOR.

Qui renūit esse partīcēps
adversitātis & pericūli

MOR.

He that refuses to be partaker
of adversity and danger

*cum sociis, erit with his companions, shall be
expers prosperitatis, destitute of their prosperity,
& salutis. and safety.*

FABLE XXVI.

*De SYLVA & RUS-
TICO.*

TEmpore quo erat
sermo etiam arbō-
ribus, rusticus venit
in sylvam, rogāt, ut
licēat tollere capū-
lum ad suam secūrim. Sylva
annūit. Rusticus,
secūri aptatā, capit suc-
ciderē arbōres. Tum, &
quidem serō, sylvam
pœnituit suæ facilitātis,
dōluit seipsam esse
causam sui exiti.

MOR.

Vidē de quo mereāris
bēnē: fuēre multi, qui
abūs sunt bēnēficio accepto
in pernīciem autōris.

*Of the WOOD and the COUN-
TRYMAN.*

AT the time in which there was
speech even to
trees, a countryman came
into the wood, asks, that
it may be lawful to take a han-
dle for his ax. The wood
consents. The countryman,
the ax being fitted, began to
cut down the trees. Then, and
indeed too late, the wood
repented of her easiness,
she was grieved that herself should
be the cause of her own destruction.

MOR.

See of whom you may deserve
well: there have been many, who
have abused a kindness received
to the destruction of the author.

FABLE XXVII.

De LUPO & VULPE.

Of the WOLF and the FOX.

LUpus, cū esset
sātis prædæ, degēbat in
otio. Vulpecūla accēdit,
sciscitatur causam otii.
Lupus sensit, insidas
fieri, simulat mor-

THE wolf, when there was
enough of prey, lived in
idleness. The fox comes to him,
inquires the cause of his idleness.
The wolf perceived, that a snare
was laid, pretends that a dis-

bum esse causam, orat
vulpēcūlam ire prēcātum
Deōs. Illa dōlēns, dolum
non succēdere, ādit pastōrem,
mōnet, latēbras
lūpi patēre, & ho-
stem secūrum posse opprimi
inopīnātō. Pastor ādorī-
tur lūpum, mactat. Vul-
pes potitur antro & prādā;
sed gaudium sui scelēris
fuit brēve illi; nam paulō
pōst idem pastor cāpit
et ipsam.

MOR.

*Invēdīa est fæda res, &
interdum perniciosā quōque
auctōri ipsi.*

ease is the cause, entreats
the fox to go to pray to the
Gods. She grieving, that the trick
did not succeed, goes to the shepherd,
informs him, that the den
of the wolf lay open, and the ene-
my being secure could be destroyed
unawares. The shepherd rises
upon the wolf, slays him. The
fox obtains the den and the prey;
but the joy of her villany
was short to her; for a little
after the same shepherd takes
also herself.

MOR.

*Envy is a filthy thing, and
sometimes pernicious also
to the author himself.*

FABLE XXVIII.

De VIPERA & LIMA.

Of the VIPER and the FILE,

VIPERA offendens limam
in fabricā, cāpit
rōdēre: lima subrīsīt, in-
quiens, ineptā, quid agis?
Tu contrivēris tuos
dentes antēquam attērās
me, quæ sōlēo prēmordēre
duritiem æris.

MOR.

*Vīdē etiā atque etiā
quicum habēās rem;
si acūas dentes
in fortīōrem, non nocū-
eris illi, sed tībē.*

A Viper finding a file
in a smith's shop, began
to gnaw it: the file smiled, say-
ing, fool, what art thou doing?
Thou wilt have worn out thy
teeth, before thou wearest out
me, who use to gnaw off
the hardness of brass.

MOR.

*See again and again
with whom you have dealing;
if you whet your teeth
against a stronger man, you will
not hurt him, but yourself.*

FABLE XXIX.

De CERVO.

Of the STAG.

Cervus, *conspicātus se in perspicūo fonte, prōbat procera & ramōsa cornūa, sed damnat exilitatem tibiārum: fortē, dum contemplātur, dum judicat, venātor intervēnit: cervus fugit. Canes insectantur fugientem; sed cūm intravisset densam sylvam cornūa erānt implicita ramis. Tum demum laudābat tibias, & damnābat cornua, quæ fecere, ut esset praeda canibus.*

Mor.

Petimus *fugienda*, fugimus *petenda*; quæ *officiunt* placent, quæ *conferunt* displicent, cupimus *beatitudinem*, priusquam *intelligamus*, ubi sit; quærimus *excellētiā opum*, & *celstitudinē honorum*; opināmur *beatitudinem* sitam in his, in quibus est tam multum *labōris*, & *dolōris*.

A Stag, *having seen himself in a clear fountain, approves his lofty and branched horns, but condemns the smallness of his legs: by chance, whilst he looks, whilst he judges, the huntsman passes by: the stag flies away. The dogs pursue him flying; but when he had entered a thick wood, his horns were entangled in the boughs. Then at last he praised his legs, and condemned his horns, which caused, that he was a prey to the dogs.*

Mor.

We desire *things to be shunned*, we shun *things to be desired*: those which *hurt* please us, those which *profit* displease us, we desire *happiness*, before we understand, where it is; we seek after *excellency* of riches, and *loftiness* of honours; we think that *happiness* is placed in these things, in which there is so much *labour*, and *pain*.

FABLE XXX.

De LUPIS & AGNIS.

Of the WOLVES and the LAMBS.

Aliquando fuit fœdus inter lupos & agnos, quibus est

Formerly there was a league between the wolves and the lambs, to which there is

discordia natūrā. *Obsi-*
dibus dātis *utrinque*,
lūpi dēdere suos *catūlos*,
ovēs cohortem canum.
Ovibus quīetis & *pascen-*
tibus, *lupūli* desīde-
riō *matrum* ēdunt
ululātus: tum *lūpi*
irrūentes clamitant,
fidem, *fœdusque*
solūtum, *laniantque* oves
destitūtas præsīdio canum.

MOR.

Est *inscitia*, si, in *fœdere*,
trādas tua *præsīdia*
hosti; nam qui *fuit*
hostis, *forsān* nondum
desīvit esse *hostis*; & *for-*
tassis cēpērit *causam*, cur
adōriātur te *nudātum* tuo
præsīdio.

discord by nature. *Hosta-*
ges being given on both sides,
the wolves gave their whelps,
the sheep their troop of dogs.
The sheep being quiet and feed-
ing, the little wolves through de-
sire of their dams send forth
howlings: then the wolves
rushing on them cry out,
that the promise, and league
was broken, and butcher the sheep
destitute of their guard of dogs.

MOR.

It is folly, if, in a league,
you deliver your guards
to an enemy; for he who has been
an enemy, perhaps not yet
has ceased to be an enemy; and per-
haps will take occasion, why
he may rise upon you stript of your
guard.

FABLE XXXI.

De Membris & Ventre.

Of the Members and the Belly.

OLim *pēdēs* & *mānūs*
inCUSābant *ventrem*,
quod *lucra* ipsorum
vōrarentur ab eo otīōso.
Jubent, aut *labōret*,
aut *ne pūtet* āli. Ille
supplicat *semel* atq. *itērum*;
tamen *mānūs* nēgānt *ālī-*
mentum; *ventre* *exhausto*
inēdiā, ubi omnes *artus*
cōpēre *deficēre*; tum *tandem*,
mānūs *vōluerunt* esse *offici-*
ēs, verūm id *sērō*; nam

FOrmerly the feet and hands
accused the belly,
that the gains of them
were devoured by him being idle.
They command, either let him labour,
or not think to be maintained. He
humbly begs once and again;
yet the hands deny suste-
nance; the belly being exhausted
with want, when all the limbs
began to fail; then at last,
the hands were willing to be offi-
cious, but it was too late; for

venter *debilis* desuetudine
rēnūit cībūm. Ita cuncti
artus, dum invident ven-
tri, perēunt cum perēunte
ventre.

the belly *weak* by disuse
refused meat. Thus all
the limbs, whilst they envy the bel-
ly, perish with the perishing
belly.

MOR.

Societas membrorum
non differt a humanā socie-
tate. Membrum eget mem-
bro, amicus amico; quare
utāmur mutuis officiis,
mutuis opēribus; nam neq.
divitiæ, neque dignitates
tuentur hominem satis.
Unicum & summum præ-
sidium est amicitia
complurium.

MOR.

The society of the members
does not differ from human socie-
ty. A member needs a mem-
ber, a friend a friend; wherefore
let us use mutual kindnesses,
mutual works; for neither
riches, nor dignities
defend a man sufficiently.
The only and chief safe-
guard is the friendship
of many.

FABLE XXXII.

De SIMIA & VULPECULA.

Of the APE and the Fox.

SIMIA orat vulpeculam,
ut daret partem
caudæ sibi ad tēgēdas
nates; nam esse onē-
ri illi, quod foret
usui & honōri illi.
Illa respondet, esse nihil
nimis, & se malle
humum verri
suā caudā, quā nates
simiæ tēgi.

THE ape entreats the fox,
that she would give part
of her tail to her to cover
her buttocks; for that was a bur-
den to her, which would be
an use and honour to her.
She answers, that it was nothing
too much, and that she would rather
that the ground would be brushed
with her tail, than that the but-
tocks of the ape would be covered.

MOR.

Sunt, qui egēnt; sunt,
quibus superest; tamen
id est mōris nulli divi-
tum, ut bēct egēnos
superflūā re.

MOR.

There are, who want; there are,
to whom there is too much; yet
that is the custom to none of the
rich, to bless the needy
with the superfluous store.

FABLE XXIII.

*De Vulpēcūla & Mustēla.**Of the Fox and the Weasel.*

Vulpēcūla *tenūis* longā
inēdiū fortē *repsit*
per angustam rimam *in*
camērā frumenti, *in quā*
cūm fuit probē *pasta*, deinde
venter distentus *impēdit*
tentantem ēgrēdi *rursus*.
Mustēla procul *contemplāta*
luctantem, *tandem* mōnet,
si cūpiat *exīre*,
rēdeat ad cavum *macra*,
quo intrāvērāt *macra*.

THE fox slender by long
 want by chance crept
 through a narrow chink into
 a heap of corn, in which
 when she was well fed, then
 her belly being stuffed hinders
 her trying to go out again.
 A weasel afar off having seen her
 struggling, at length advises,
 if she would desire to go out,
 to return to the hole lean,
 at which she had entered lean.

MOR.

Vidēas *complūres* lētos
atque alācrēs in *mediocri-*
tātē, vacūos cūris, expertēs
molestiis *anīmi*. Sin
illi fuērint facti *dīvītes*,
vidēbis eos incēdere *māestos*;
nūquam porrigēre *fron-*
tem, *plēnos cūris, obrūtōs*
molestiis *ānīmi*.

MOR.

You may see *very many* merry
 and cheerful in a middle
 state, void of cares, free
 from troubles of mind. But if
 they have been made rich,
 you will see them walking sad;
 never holding up their
 head, full of cares, overwhelmed
 with troubles of mind.

FABLE XXXIV.

*De Equo & CERVO.**Of the Horse and the Stag.*

EQuus *gerēbat* bellum
cum *cervo*; *tandem*
pulsus ē *pascūis*
implorābat *humānam* *ōpem*.
Rēdit cum *homīne*, *de-*
scendit in *campum*, *victūs*
antēa, *jam* *fit* *victor*;

THE horse carried on a war
 with the stag; at length
 being driven out of the pastures
 he implored human help.
 He returns with a man, he de-
 scends into the field, conquered
 before, he now becomes conqueror;

*sed tamen, hoste victo,
& misso sub jugum, est
necesse, ut victor ipse
serviat homini. Fert
equitem dorso, fra-
num ore.*

*but yet, the enemy being conquered,
and brought under the yoke, it is
necessary, that the victor himself
should serve the man. He carries
the rider on his back, the bri-
dle in his mouth.*

MOR.

*Multi dimicant contra
paupertatem, quā victā
per industriam & fortunam,
libertas victoris sæpe
intērit; quippe domini et
victōres paupertatis incipi-
unt servīre dīvitiis; an-
guntur flagris avāri-
tiæ, cōhibentur
frānis parsimonie;
nec tēnent modum
querendi, nec audent ūti
rēbus partis jūsto sup-
plicio quidem avaritiæ.*

MOR.

*Many fight against
poverty, which being overcome
by industry and fortune,
the liberty of the victor often
perishes; for the lords and
conquerors of poverty be-
gin to serve riches; they are cor-
rected with the whips of ava-
rice, they are curbed
with the bridles of parsimony;
neither do they observe any bounds
of getting, nor do they dare to use
the things gotten, a just punish-
ment indeed of their covetousness.*

FABLE XXXV.

De Duobus Adolescentibus.

Of Two Young Men.

DUO *adolescentes*
simulant, sese emptū-
ros carnem apud cōjuum:
cōquō āgēnte alias res,
alter arripit carnem ē
canistro, dat sociō,
et occūtet sub
veste. Cōjuus, ut
vidit partem carnis
subreptam sibi, cœpit insi-
mularē utrumq. furti. Qui
abstulērāt, pejerat per
Jovem, se habere nihil;

TWO *young men*
pretend, that they would
buy flesh at a cook's:
the cook doing other things,
one snatches flesh out of
a basket, gives it to his companion,
that he may hide it under
his garment. The cook, as soon as
he saw that part of the flesh
was stolen from him, began to ac-
cuse both of the theft. He that
had taken it, swears by
Jove, that he has nothing;

verò *is*, qui *hăbuit*, pejerat
identidem, se *abstulisse*
se nihil. Ad quos
côquus inquit, *quidē* nunc
fur lătet, sed *is*, per
quem *juravistis*, inspexit,
is scit.

but *he*, who *had it*, swears
again and again, that he *had taken*
away nothing. To whom
the cook says, *indeed* now
the thief lies hid, but he, by
whom you have sworn, looked on,
he knows.

MOR.

Cūm *peccāvimus*, homines
non sciunt id statim; at
Deūs videt omnia, qui sēdet
super calos, et intuetur
abyssos.

MOR.

When we have sinned, men
do not know it immediately; but
God sees all things, who sitteth
upon the heavens, and looks into
the deep.

FABLE XXXVI.

De CANE & LANIO.

Of the DOG and the BUTCHER.

CUM cānis abstulisset
carnem lanio in
macello, continuō conjē-
cit sese in pēdēs quantum
pōtuit. Lanius perculsus
jactūrā rei, primum
tacuit, deīndē recipiēns
animum, sic acclamavit
pröcul, O furacissime,
currē tūtus, licet tibi
currere impūnē; nam nunc
ēs tūtus, ob celēritatem,
autem posthac observā-
bēris cautiūs.

WHEN the dog had taken away
flesh from the butcher in
the shambles, immediately he be-
took himself to his heels as fast as
he could. The butcher struck
with the loss of the thing, at first
held his peace, afterwards taking
courage, thus he cried to him
afar off, O most thieving cur,
run safe, it is lawful for you
to run without fear; for now you
are safe, for your swiftness,
but hereafter you shall be obser-
ved more cautiously.

MOR.

Hęc fabūla significat,
plerosque hominēs tum
dēmum fieri cautiōrēs,
cū accēpērīnt damnum.

MOR.

This fable signifies,
that most men then
at length become more cautious,
when they have received damage.

FABLE XXXVII.

*De AGNO & LUPO.**Of the LAMB and the WOLF.*

LUpus occurrit agno
 cōmītantī caprum,
 rogītat, cur, mātrem rēlictā,
 pōtius sēquātur olīdum
 hircum, suadetque, ut rēdē-
 at ad ubēra matris
 distenta lactē, spērans,
 fōre ita, ut la-
 nīet abductum; verō ille
 inquit, O lūpē, mater
 commīsit me hūic.
 Huic summa cūra servan-
 di est dāta; obsēquar pā-
 renti pōtius, quā tibi, qui
 postulās sēdūcere me istis
 dictis, et mox discer-
 ĩere subductum.

MOR.

Nōlī habēre fidem
 omnibus; nam multi, dum
 videntur velle prōdesse
 aliis, intērim consūlunt
 sibi.

THE wolf meets the lamb
 accompanying the goat,
 he asks, why, his mother being left,
 he rather would follow a stinking
 goat, and advises him, to re-
 turn to the dugs of his mother
 stretched with milk, hoping,
 that it would be so, that he may
 butcher him drawn away; but he
 says, O wolf, my mother
 hath committed me to him.
 To him the chief care of keep-
 ing me is given; I will obey my mo-
 ther rather, than you, who
 desire to seduce me with those
 words, and afterwards to tear
 me in pieces stolen away.

MOR.

Be not willing to place dependance
 in all men; for many, whilst
 they seem to be willing to profit
 others, in the mean time look
 to themselves.

FABLE XXXVIII.

*De Agricola & Filiis.**Of the Husbandman and his Sons.*

Agricola habēbat com-
 plūrēs filiōs, iūque
 fuēre discōrdēs inter
 se; quos pāter
 elaborans trāhēre ad mu-
 tūum amōrem, fasciculō

AHusbandman had ma-
 ny sons, and they
 were disagreeing among
 themselves; whom the father
 labouring to draw to mu-
 tual love, a small faggot

appōsīto, jūbet singūlos effringere circumdātum brevi funiculō: imbecilla etatūla conātur frustrā; pater solvit, redditque singūlis virgūlam, quam cum pro suis vīribus quisque facile frangēret; inquit, O filiōli, sic nēmo pōtērit vincere vos concordēs; sed si voluēritis sāvire mutūis vulnērībus, atque agitāre intestīnum bellum, eritis tandem prædæ hostībus.

being placed near, bids each to break it bound about with a short cord: their weak youth attempts it in vain; the father looses it, and gives to each a small rod, which when according to his strength every one easily could break; he says, O children, thus nobody will be able to conquer you agreeing; but if ye will be inclined to rage with mutual wounds, and to carry on intestine war, ye will be at length a prey to your enemies.

MOR.

Hæc fabūla docet, parvas res crescere concordīā, magnas dilābi discordīā.

MOR.

This fable teaches, that small things increase by concord, that great fall asunder by discord.

FABLE XXXIX.

De CARBONARIA & FULLONE.

Of the COLLIER and the FULLER.

CARBONARIUS invitābat fullonem ut habitaret sēcum in eādē dōmō. Fullo inquit, mi hōmo, istud non est mihi, vel cordi, vel utīle; nam vērēor magnōpēre, ne quæ elūam, tu reddus tam atra, quā carbo est.

THE collier invited the fuller to dwell with him in the same house. The fuller says, my man, that is not for me, or to my mind, or profitable; for I fear greatly, lest the things which I wash clean, you would make as black, as a coal is.

MOR.

Mōnēmur hoc apōlōgō ambūlāre cum

MOR.

We are admonished by this fable to walk with

inculpātis; monēmur the blameless; we are admonished
dēvītāre consortium scēlē- to avoid the company of wick-
rātōrum hōmīnum, velut ed men, as
certam pestem; nam quis- a certain plague; for every
que evādīt talis, quales ii one becomes such, as they
sūt, quibuscum versātur. are, with whom he converses.

FABLE XL.

*DÉ AUCEPE &
PALUMBE.*

*Of the FOWLER and the
RING-DOVE.*

AUceps videt palumbem pröcul nidulantem in altissimā arbore; adpröperat; denique molitur insidias; fortè prömit änguem calcibus; hic mordet. Ille exanimätus improviso malo, inquit, misèrum me! dum insidior alicui, ipse dispèrö.

THE fowler sees the ring-dove afar off making her nest in a very high tree; he hastens to her; finally he contrives a snare; by chance he presses a snake with his heels; this bites him. He terrified at the sudden misfortune says, wretched me! whilst I lie in wait for another, I myself perish.

MOR.

Haec fabula significat, eos nonnunquam circumveniri suis artibus, qui meditantur mala.

MOR.

This fable signifies, that those sometimes are deceived by their own arts, who meditate evil things.

FABLE XLI.

*De AGRICOLA &
CANIBUS.*

*Of the HUSBANDMAN and
the Dogs.*

AGrícöla, cum hyemasset in ruri multos diès, cepit tandem labörare penürä

THE husbandman, when he had wintered in the country many days, began at length to labour with the want

necessāriarum rerum, interfecit oves, deinde et capellas, postremo quoque mactat boves, ut habēat, quo sustentet corpusculum penē exhaustum inediā. Cānes videntes id constitūunt quærere salutem fugā; etenim sese non victuros diūtius, quando herus pēpērcit non bobus quidem, quorum opērā utēbatur in faciēdo rustico opēre.

MOR.

Si vis esse salvus, decēde ab eo citō, quem vidēs redactum ad eas angustias; ut consumat instrumenta necessāria suis opēribus, quōd supplēatur præsenti inediā.

of necessary things, he killed his sheep, afterwards also his goats, lastly also he slays his oxen, that he may have whereby he can sustain his body almost exhausted with want. The dogs seeing that resolve to seek safety by flight; for that they would not live longer, when their master spared not his oxen indeed, whose labour he employed in doing his country work.

MOR.

If you are willing to be safe, withdraw from that man soon, whom you see reduced to such straits; that he is destroying the instruments necessary for his works, whereby provision may be made for his present want.

FABLE XLII.

De VULPE et LEONE.

Of the Fox and the Lion.

Vulpēcula, quæ non solēbat vidēre immanitatem leōnis, contemplatā id animal semel atque iterum, trēpidābat; et fugitābat. Cū jam tertio leo obiūlisset sese obviam; vulpēs non metuit quicquam, sed confidenter adit, et salutatur illum.

THE fox, who was not used to see the fierceness of the lion, having viewed that beast once and again, trembled, and fled. When now a third time the lion had thrown himself in his way; the fox feared not any thing, but confidently goes to him, and salutes him.

MOR.

Consuetudo facit nos
omnēs audaciōrēs, vel
apud eos, quos vix antea
ausi fuimus aspicerē.

MOR.

Custom makes us
all more bold, even
among those, whom scarcely before
we dared to look on.

FABLE XLIII.

De Vulpe et Aquilā.

Of the Fox and the EAGLE.

PRoles vulpeculā
excurrēbat forās;
comprehensa ab aquilā im-
plorat fidem mātis. Illa
accurrit, rogat aquilam, ut
dimittat captivam
prolem. Aquila nacta
prædam subvolat ad pullos.
Vulpēs, face cor-
reptā, quasi esset
absumptura munitionēs
incendiō, cum jam
ascendisset arborem,
inquit, nunc tuere te,
tuosque, si potēs. Aquilā
trepidans, dum metuit
incendium, inquit, parce mihi
reddam quicquid habeo
tuum.

MOR.

Intelligē per aquilam,
potētēs, atque audaces; per
vulpem, pauperculos, quos
divitēs sæpēnumquā oppri-
munt per vim. Verū læsi
interdum probē ulciscuntur
injuriam acceptam.

THE young of the fox
ran out abroad;
caught by the eagle she im-
plores the protection of her dam. She
runs to her, asks the eagle, that
she would dismiss her captive
young. The eagle having got
the prey flies away to her young.
The fox, a fire-brand being
snatched up, as if she was
going to destroy her fortress
with fire, when now
she had climbed the tree,
says, now defend yourself;
and yours if you can. The ea-
gle trembling, whilst she dreads
the fire, says, spare me,
I will restore whatsoever I have
belonging to you.

MOR.

Understand by the eagle,
the powerful and bold; by
the fox, the poor, whom
the rich oftentimes op-
press by force. But the injured
sometimes soundly revenge
the injury received.

FABLE XLIV.

*De Agricolâ et
Cicônîâ.*

*Of the Husbandman and
the Stork.*

GRUIBUS *ansëribusque*
depascentibus *sâta*,
rusticus *pratendit*
laquëum. *Gruës* capiuntur,
ansërës capiuntur, *et*
cicônîa cãpîtur. *Illâ sup-
plicat*, clamitans, *sese innö-
centem, et esse nec gruem,*
nec ansërem, sed optimam
omnium avium quâsque quæ
semper consuëverit servîre
parenti sêdülò et alère
eum confectum sênio.
Agricolâ inquit, pröbè
scio omnia hæc; vërum
postquam cëpîmus tē cum
nöcentibus, möriëris quöque
cum eis.

THE cranes and the geese
feeding on the corn,
the countryman sets
a trap. The cranes are taken,
the geese are taken, and
the stork is taken. She en-
treats him, crying, that she was in-
nocent, and was neither a crane,
nor a goose, but the best
of all birds, as being one who
always used to serve her
father diligently and to nourish
him worn out with old age.
The husbandman says, well
do I know all these things; but
since we have taken you with
the offending, you shall die also
with them.

MOR.

Qui committit crîmen,
et is, qui adjungit sē
söcîum scëlrätis,
plectuntur fîäri
pöenâ.

MOR.

He that commits a crime,
and he, who joins himself
a companion to the wicked,
are punished with equal
punishment.

FABLE XLV.

*De OPILIONE &
AGRICOLIS.*

*Of the SHEPHERD and
the COUNTRYMEN.*

PUER *pascëbat övës*
ëditiöre Prattîlo, atque
clamitans terque, quaterque

A Boy was feeding sheep
upon a higher ground, and
bawling both three and four times

per jöcum, lūpum ādesse, exciēbat agricolās undīque: Illi illūsi sēpius, dum non subvēniunt implōranti auxilium, oves fiunt præda lūpō.

in jest, that the wolf was there, he raised the countrymen from all parts. They deluded too often, whilst they do not come to him imploring relief, the sheep become a prey to the wolf.

MOR.

Si quispiam consuēverit mentiiri, fidēs non habēbitur facīle ei, cūm occēpērit narrāre vērū.

MOR.

If any one has been used to tell lies, trust will not be put easily in him, when he shall have begun to tell the truth.

FABLE XLVI.

De Aquilā & Corvo.

Of the Eagle and the Crow.

AQUILA dēvolat ēditissimā rūhē, in tergum agni. Corvus vidēs id gestit, vēlūti simīa, imītārī aquilam, dīmittit sē in vellus ariētis; dīmissus impēdītur; impēdītus comprēhendītur; comprēhensus prōjicītur puēris.

THE eagle flies down from a very high rock, on the back of a lamb. The crow seeing that rejoices, even as an ape, to imitate the eagle, he drops himself upon the fleece of a ram; dropt down he is entangled; being entangled he is seized; being seized he is thrown to the boys.

MOR.

Quisque æstīmet se sūā. non virtūte aliōrū. Tentēs id, quod possis facēre.

MOR.

Let every one value himself according to his own, not the virtue of others. Attempt that, which you may be able to do.

SELECT FABLES OF ÆSOP.

FABLE XLVII.

*De invidio CANE &
BOVE.*

*Of the envious Dog and
the Ox.*

CANIS *dēcumbēbat*
præsēpti plēno fœni:
bos vēnit, *ut* cōmēdat;
ille surrīgens sese prōhibet:
bos inquit, *Dii* perdant
te cum *isthāc* tuā invidiā,
qui nec vescēris fano,
nec sinīs mē vesci.

THE dog lay down
in a rack full of hay:
the ox comes to eat;
he raising himself hinders him;
the ox says, may the Gods destroy
you with that your envy,
who neither eat the hay,
nor suffer me to eat it.

MOR.

Plerīque sunt ēo ingēnō,
ut invideānt eā
aliis, quæ sunt nulli usui
sibi.

MOR.

Many are of such a temper,
that they envy those things
to others, which bring no profit
to themselves.

FABLE XLVIII.

De Corniculā & Ove.

Of the Jackdaw and the Sheep.

CORNICULā *strēpitat*
in dorso oviculæ:
ovis inquit, *si* obstrēpērēs
sic cāni, *ferrēs*
infortūnium. *At* corniculā
inquit, scio quibus insultem,
molestā placidis, *amīca*
sævis.

THE jackdaw makes a noise
on the back of a sheep:
the sheep says, if you made a noise
thus to a dog, you would suffer
the damage. But the jackdaw
says, I know those whom I may insult,
offensive to the mild, friendly
to the cruel.

MOR.

Māli insultant innōcenti
et mīti; sed nēmo irrītāt
fērōces et malignos.

MOR.

The wicked insult the innocent
and mild; but no one irritates
the fierce and mischievous.

FABLE XLIX.

*De Pavōne &
Lusciniā.*

*Of the Peacock and
the Nightingale.*

PAVO quæritur apud Junonem conjugem, et sororem Jovis, lusciniā cantillare suaviter, sē irridēri ab omnibus ob raucam ravim. Cui Juno inquit, lusciniā longē superat in cantu, tu plumis; quisque habet suam dōtem à Diis. Dēcet unumquemq. esse contentum suā sortē.

THE peacock complains to Juno the wife, and sister of Jupiter, that the nightingale sung sweetly, that he was laughed at by all for his hoarse squalling. To whom Juno says, the nightingale by far excels in singing, you in feathers; every one has his own gift from the Gods. It becomes every one to be content with his own lot.

MOR.

Sūmāmus eā, quæ Deus largitur, grato animo, neque quæramus majōra.

MOR.

Let us take those things, which God bestows, with a grateful mind, neither let us seek greater.

FABLE L.

*De senicūlā MUSTELA &
MURIBUS.*

*Of the old WEASEL and
the MICE.*

MUSTELA, cārēns vīribus prae senio non valēbat insēqui mures jam ita, ut solēbat; cœpit meditārī dolum; abscondit sē in collicūlo farīnæ, sic spērans fore, ut venētur citra labōrem. Mures accurrunt, et dum cūpiunt esitāre farīnam, omnes devorantur ad unum à mustelā.

THE weasel, wanting strength through old age, was not able to pursue the mice now so, as she used: she began to meditate a trick; she hides herself in a heap of meal, thus hoping that it would be, that she may hunt without labour. The mice run to it, and whilst they desire to eat the meal, they all are devoured to one by the weasel.

MOR.

Ubi quispiam fuerit destitutus viribus, est opus ingenio. Lysander Lacedæmonius solēbat dicere subinde, quò leonina peltis non perveniret, vulpinam esse assumendam.

MOR.

When any one has been bereft of strength, there is need of art. Lysander the Lacedæmonian used to say often, where the lion's skin could not reach, that the fox's was to be taken.

FABLE LI.

De LEONE & RANA.

Of the LION and the FROG.

LEO, cum audiret ranam loquacem magni, putans esse aliquod magnum animal, vertit se retro, et stans parum, videt ranam exeuntem ex stagno; quam, statim indignabundus, conculcavit pedibus, inquiens, non movēbis amplius ullum animal clamore, ut perspiciat te.

THE lion, when he heard the frog croaking loud, thinking that it was some great beast, turned himself back, and standing a little, he sees the frog going out of the pool; which, instantly enraged, he trod under with his feet, saying, thou shalt not affect any more any animal with thy noise, that he may look at thee.

MOR.

Fabula significat, quòd apud verbosus nihil reperitur præter linguam.

MOR.

The fable signifies, that among noisy men nothing is found but a tongue.

FABLE LII.

De FORMICA & COLUMBA.

Of the PISMIRE and the DOVE.

Formica sitiens venit ad fontem, ut biberet; fortè incidit

THE pismire thirsting came to a fountain, that she might drink; by chance she fell

in putēum. *Columba*,
supersidens arborem im-
minentem fonti, cūm
conspiceret formicam obrui
āquīs, frangit
ramūlum ex arbore,
quem dējicit sine mōrā
in fontem. Formīca,
conscendens hunc, servātur.
Auceps vēnit, *ut capiat*
columbam; formīca percipi-
ēns id, mordet unum
ex pēdibus aucūtis;
columba avolat.

into the well. The dove,
sitting upon a tree hanging
over the fountain, when she
saw that the pismire was overwhelmed
in the waters, breaks
a little branch from the tree,
which she throws without delay
into the fountain. The pismire,
getting upon this, is saved.
The fowler comes, that he may take
the dove; the pismire percei-
ving that, bites one
of the feet of the fowler;
the dove flies away.

MOR.

Fabūla significat, cūm
bruta sunt grata in benefi-
cos, eō māgis dēbent
ī esse, qui sunt parti-
cipes ratiōnis.

MOR.

The fable signifies, when
brutes are grateful to benefac-
tors, the more ought
they to be, who are parta-
kers of reason.

FABLE LIII.

De Pavōne & Picā.

Of the Peacock and the Magpie.

GENS avium, cūm
vagārētur libērē, optā-
bat rēgem dāri sibi.
Pavo putābat *se*
imprīmis dignum, qui
elīgērētur, quia esset
formosissimus. Hoc accep-
to in rēgem, pica inquit,
O rex, si, te impērante,
aquīla cōpērit insēqui
nos perstrēnuē, ut sōlet,
quo mōdo abī-
ges illam? quo facto
servābis nos?

THE nation of birds when
it wandered freely, wished
that a king would be given to them.
The peacock thought himself
principally worthy, to
be chosen, because he was
the most beautiful. He being ad-
mitted for king, the magpie says,
O king, if, you governing,
the eagle would begin to pursue
us vigorously as she uses,
by what method will you drive a-
way her? by what means
will you preserve us?

MOR.

*In princīpe formā non est
tām spectanda, quā
fortitūdo corpōris et pru-
dentia.*

MOR.

*In a prince beauty is not
so much to be regarded, as
strength of body, and pru-
dence.*

D.

FABLE LIV.

*De ÆGROTO &
MEDICO.*

*Of the SICK MAN and
the PHYSICIAN.*

MEDICUS curābat æ-
grōtum; tandem ille
moritur; tūm medicus inquit
ad cognātos, hic peribāt
intemperantiā.

A doctor was attending a sick
man; at length he
dies; then the doctor said
to the relations, this man died
by intemperance.

MOR.

*Nisi quis reliquerit
bibacitatem et libidinem
matūrē, aut nunquam
perveniet ad senectutem, aut
est habiturus perbreve
senectutem.*

MOR.

*Unless any one will relin-
quish drunkenness and lewdness
in time, either he never
will arrive at old age, or
he is to have a very short
old age.*

FABLE LV.

De LEONE & aliis.

Of the LION and other beasts.

LEO, asinus, et
vulpēs eūnt venātum;
ampla venatio capitur;
capta est jussa partiri:
asino pōnentē singulis sin-
gulas partes, leo irrūgēbat,
rāpit asinum, ac lanī-
at. Postēā dat id
negotii vulpēcūlæ, quæ

THE lion, the ass, and
the fox go to hunt;
a large beast is taken;
being taken is ordered to be divided:
the ass laying before each their sin-
gle shares, the lion roared against him,
seizes the ass, and but-
chers him. Afterwards he gives that
business to the fox, who

astūtior, cū longē
optīmā partē prōposītā, rēser-
vavisset vix minīmā
leo rōgat, à quo sic
docta? Cui illa inquit,
calamitas asinī docuit
me.

more cunning, when, by far
the best part being proposed, had
reserved scarcely a very small one
the lion asks, by whom she was so
taught? To whom she says,
the calamity of the ass taught
me.

MOR.

Ille est felix, quem periculā
aliēna faciunt cautum.

MOR.

He is happy, whom the dangers
of others make cautious.

FABLE LVI.

De HÆDO & LUPO.

Of the KID and the WOLF.

HÆDUS prospectans è
fenestrā audēbat
laccessere lūpum praterēun-
tem convitiis; cui
lūpus ait, scēlestē, tu
non convitiāris mihi; sed
locus. [convitiātur]

A KID looking out of
a window dared
to provoke a wolf passing
by with bad words; to which
the wolf says, wretch, you
do not revile me; but
the place.

MOR.

Tempus et locūs semper
addunt audāciam hōmīni.

MOR.

Time and place always
add boldness to a man.

FABLE LVII.

De Leōne & Caprā.

Of the Lion and the Goat.

LEO fortē conspicū-
tus capram ambulan-
tem ēdītā rupe mōnet,
ut descendat in viridē
pratū; capra inquit, for-
tasse facerem, si abēs-
ses; qui non suades

THE lion by chance having
seen a goat walk-
ing on a high rock advises her
to come down into a green
meadow; the goat says, per-
haps I would do it, if you were
away; who do not persuade

*mīhi istud, ut ego capīam
ullam voluptātem inde; sed
ut tu hābēas quod,
famēlicus, vorēs.*

*me to that, that I may derive
any pleasure from thence; but
that you may have that which,
being hungry, you may devour.*

MOR.

*Ne hābēas fidem omnibus;
nam quīdam non consūlunt
tibi, sed sibi.*

MOR.

*Do not place your trust in all;
for some do not look
to you, but to themselves.*

FABLE LVIII.

*De VULTURE aliisque
AVIBUS.*

*Of the VULTURE and other-
BIRDS.*

VULTUR *adsimulat, se
celebrāre annūum
natālem; invitat avī-
cūlas ad cēnam: ferē
omnes veniūnt; accipit
venientes magno plausu
favōribusque: vultur la-
nīat acceptas.*

THE vulture feigns, that he
would celebrate his annual
birth-day; he invites the little
birds to supper; almost
all come; he receives
them coming with great applause
and kindnesses: the vulture but-
chers them after they were received.

MOR.

*Omnes non sunt amīci,
qui dīcunt blandē, aut
simulant se facere benignē.*

MOR.

*All are not friends,
who speak fairly, or
pretend that they act kind-
ly.*

FABLE LIX.

*De ANSERIBUS &
GRUIBUS.*

*Of the GEESSE and
the CRANES.*

ANSERES *pascēbantur
simul cum gruibus
eodēm agro. Grūēs,*

THE geese were feeding
together with the cranes
in the same field. The cranes

conspicūtæ rusticos, lēvēs āvolānt; ansērēs capiuntur, qui impediū onere corpōris, non potērunt subvōlāre.

having spied the countrymen, being light fly away; the geese are taken, who hindered by the weight of their body, were not able to fly away.

MOR.

Urbē expugnātā ab hostibus, inops facile subducit se; at dīvēs, captus, servit. In bello dīvitiæ sunt magis onēri quān usui.

MOR.

A city being besieged by enemies, the poor man easily withdraws himself; but the rich, taken, becomes a slave. In war riches are a greater burden than advantage.

FABLE LX.

De Anu & Ancillis.

Of the old Woman and her Maids.

QUædam anus habēbat dōmi complūrēs ancūlas, quas quōtīdie excitābat ad opus ad cantum galli, quem habēbat dōmi, antēquam lucesceret. Ancillæ, tandem cōmmotæ tædio quōtīdiāni negotii, obtruncant gallum, spērantes jam, illo necāto, sese dormitūras usque ad mēridiēm; sed hæc spes dēcēpit eas; nam hēra, ut rescīvit, gallum intēremptum, deinceps jūbet eas surgere intempestā nocte.

A Certain old woman had at her house many maids, whom daily she roused to work at the crowing of a cock, which she had at home, before it was light. The maids, at length alarmed at the wearisomness of their daily business, beheaded the cock, hoping now, he being killed, that they would sleep even to mid-day; but this hope deceived them; for the mistress, as soon as she knew, that the cock was killed, thereafter commands them to rise at midnight.

MOR.

Non pauci, dum stūdēt evitāre grāvius malum, incidunt in aliū diversum.

MOR.

Not a few, whilst they struve to avoid a more grievous evil, fall into another different.

FABLE LXI.

*De ASINO & Equo.**Of the Ass and the Horse.*

ASINUS putābāt equum
beātum, quod esset
 pinguis, et dēgeret in otio;
 verò dicēbat se infelīcem,
 quod esset macilentus, et
 strigōsus, et quotidie exer-
 cerētur ab immīti hero in
 ferendis onēribus. Haud
 multò post conclāmant ad
 arma; tum equus non re-
 pūlit frānum ore,
 equitem dorso, nec
 tēlum corpore. Asīnus,
 hoc vīso, agēbat magnas
 grātiās Dīis, quod non fe-
 cissent se equum, sed
 asīnum.

THE ass thought the horse
happy, because he was
 fat and lived in idleness;
 but he called himself unhappy,
 because he was lean, and
 raw-boned, and daily was exer-
 cised by an unmerciful master in
 carrying burdens. Not
 long after they cry to
 arms; then the horse did not re-
 pel the bridle from his mouth,
 the rider from his back, nor
 the dart from his body. The ass,
 this being seen, gave great
 thanks to the Gods, that they had
 not made him a horse, but
 an ass.

MOR.

Sunt misēri, quos
vulgus iudicat beātos; et
 non pauci sunt beāti, qui
 putānt se miserrīmos.
 Sutor crepidārius dīcit
 rēgem felīcem, non con-
 sīdērans in quantas res et
 solīcītūdīnes dsītrāhītur,
 dum intērim ipse cantīllat
 cum optīmā paupertāte.

MOR.

They are miserable, whom
the rude multitude judges happy; and
 not a few are happy, who
 think themselves very miserable.
 The cobbler calls
 the king happy, not consider-
 ing into how great concerns and
 troubles he is drawn,
 whilst in the mean time himself sings
 with excellent poverty.

FABLE LXII.

De LEONE & TAURO.

Of the LION and the BULL.

TAurus *fūgīēns* leō-
nem *incīdit* in hircum;
is *minitābātur* cornu *et*
caperātā fronte: ad quem
taurus *plenus* irā *inquit*,
tua *frons* contracta in
rugas *non* *terrītat* me;
sed *metūo* *immānem*
leōnem, qui* *nisi* *hērēret*
meo *tergo*, *jam* *scires*
esse *non* *ita* *parvam* *rem*
pugnāre *cum* *tauro*.

MOR.

Calāmitas *non* *est* *addēnda*
calamitōsis. *Est* *mīser*
sat, *qui* *est* *semel* *mīser*.

THE bull *flying* from the li-
on *lights* upon the goat;
he *threatened* with his horn and
wrinkled *brow*: to *whom*
the bull *full* of anger *said*,
thy *brow* contracted *into*
wrinkles *does not* *affright* me;
but *I* *fear* a *vast*
lion, *who* unless he *was* *sticking*
to my *back*, now you *should* *know*
that it is *not* so *small* a thing
to *fight* with a bull.

MOR.

Calamity *is not* to be added
to the *calamitous*. He *is* *miserable*
enough, *who* *is* *once* *miserable*.

* A very remarkable *Latinism* not easily solved.

FABLE LXIII.

De TESTUDINE &
AQUILA.Of the TORTOISE and
the EAGLE.

Tedium *reptandi*
occupāverat *testudinem*
si *quis* *tollēret* *eam* in
cælum, *pollicētur* *baccas*
rubri *māris*. *Aquila*
sustulit *eam*; *pōscit* *præ-*
mīum; *et* *fōdit* *eam* *non* *ha-*
bentem *unguibus*. *Ita*,
testūdo, *quæ* *concupīvit*
vidēre *astra*, *reliquit* *vitam*
in *astris*.

Weariness of *creeping*
had seized the *tortoise*;
if *any one* would raise her to
heaven, she promises the *pearls*
of the red sea. The eagle
raised her; demands the re-
ward; and pierces her not hav-
ing it with her talons. Thus,
the *tortoise*, that desired
to see the stars, left her life
in the stars.

MOR.

Sis contentus tuā sōrtē.
Fuēre nonnulli, qui,
si mansissent humilēs,
fuissent tūti; facti sublīmes,
incidērunt in periculā.

MOR.

Be contented with your lot.
There have been some, who,
if they had remained low,
would have been safe; become high,
they have fallen into dangers.

FABLE LXIV.

De CANCRO & ejus
MATRE.

Of the CRAB and his
MOTHER.

MATER mōnet cancrum
rētrōgrādum, ut
eat antrorsum. Fīlius
respondet, mater, i præ,
sēquār.

THE mother advises the crab
going backwards, that
he would go forwards. The son
answers, mother, go you before,
I will follow.

MOR.

Rēprehendēris nullum
vitii, cujus ipse
quēās rēprēhēndi.

MOR.

You should blame none
of the vice, of which you yourself
may be blamed.

FABLE LXV.

De SOLE & AQUI-
LONE.

Of the SUN and the NORTH-
WIND.

SOL et aqūilo
certant, uter sit
fortior. Est conventum
ab illis experīri vīrēs in
viatōrem; ut fērat pal-
mam, qui excussērit
mantīcam. Borēas aggrē-
dītur viatōrem horrisōno
nimbo; at ille non desistit
duplicāre amictum grādi-

THE sun and the north-wind
strive, which of the two is
the stronger. It was agreed
by them to try their strength upon
a traveller; that he may get the
victory, who shall have shaken off
his cloak. Boreas encoun-
ters the traveller with an awful
storm; but he does not desist
to double his cloak in going

endo. Sol *exhērīt*ur suas
vīrēs, nimbōque paulatim
evicto, ēmittit
rādios. Viātor incipit
æstuāre, sudāre, anhelāre:
tandem nequiescens progrēdi
residet sub frondōso nemore.
Ita victōria contigit soli.

MOR.

Id sæpe obtinētur man-
suetūdīne, quod non potēst
extorquēri vi.

on. The sun tries his
strength, and the storm by degrees
being overcome, emits
his rays. The traveller begins
to grow hot, to sweat, to pant:
at length not being able to go on
he sits down under a shady grove.
Thus the victory fell to the sun.

MOR.

That often is obtained by gen-
tleness, which cannot
be extorted by force.

FABLE LXVI.

De ASINO.

Of the Ass.

ASINUS vēnit in sylvam,
offendit exuvias le-
onis, quibus indūsus
vēnit in fasciā, territ-
at et fugat grēges
et armenta. Vēnit, qui
perdidērat, quærīt suum
asinum. Asinus, hero vīso,
accurrit, imō incur-
rit suo rugītu. At
herus, auriculis prēhensis
quæ extābant, inquit,
mi aselle, possis fallē-
re alios, ego nōvi te probē.

MOR.

Ne similes te esse, quod
non es; ne doctum, cum
sis indoctus; ne jactes
te divitem et nobilem, cum
sis pauper et ignobilis;
et enim, vero comperto,
ridēbēris.

THE ass comes into the wood,
finds the skin of a li-
on, with which being clad
he comes into the pastures, af-
frights and puts to flight the flocks
and herds. The man comes, who
had lost him, seeks his
ass. The ass, his master being seen,
runs to him, nay runs upon
him with his braying. But
the master, his ears being caught
which stood out, says,
my ass, you may be able to de-
ceive others, I know you well.

MOR.

Do not feign that you are, what
you are not; not learned, when
you are unlearned; do not boast
yourself rich and noble, when
you are poor and ignoble;
for, the truth being found,
you will be laughed at.

FABLE LXVII.

*De mordāci CANE.**Of the biting Dog.*

DOminus alligāvit nolam cāni subinde mordenti homīnes, ut quisq. cavēret sibi. Cānis, rātus id decus tribūtum suæ virtuti, despicit suos populāres. Aliquis jam grāvis ætāte et auctoritāte accēdit ad hunc cānem, mōnēns eum, ne erret; nam inquit, ista nola est dāta tibi in dedēcus, non in dēcus.

THE master tied a little bell to his dog often biting men, that every one might take heed to himself. The dog, having thought that an ornament bestowed on his virtue, despises his neighbours. One of them now grave with age and authority comes to this dog, advising him, not to mistake; for, says he, that little bell is given you for a disgrace, not for an ornament.

MOR.

MOR.

Gloriōsus interdum dūcit id laudi sibi, quod est vitupērio ipsi.

The vain-glorious man sometimes accounts that for a praise to himself, which is a disgrace to him.

FABLE LXVIII.

*De CAMELO.**Of the CAMEL.*

CAmēlus, despiciens se, querēbatur, tauros ire insignēs geminis cornibus; se inermem esse objectum cæteris animalibus; orat Jōvem donāre cornūa sibi: Jūpiter rīdet stultitiam camēli, nec modò negat votum camēli, verum et decurtat auriculās bestiæ.

THE camel, despising himself, complained, that the bulls walk conspicuous for their two horns; that himself unarmed was exposed to the other animals; he entreats Jupiter to give horns to him: Jupiter laughs at the folly of the camel, and not only denies the wish of the camel, but also crops the ears of the beast.

MOR.

Quisque sit *contentus*
suā *fortūnā*: ctenim
multi secuti *melioŕem*,
incurrere *pejōrem*.

MOR.

Let every one be *content*
with his own *fortune*: for
many having followed a *better*,
have run into a *worse*.

FABLE LXIX.

De duobus AMICIS &
URSO.

Of the two FRIENDS and
the BEAR.

DUO amīci faciunt
iter; ursus occur-
rit in itinēre; unus scandens
arbōrem evitat pericūlum;
alter, cū non esset
spēs fugæ, procidens,
simulat se mortuum. Ursus
accēdit, et olfacit aures et
os. Homīne continēte
spīritum et mōtum, ursus,
qui parcit mortūis, crēdens
eum esse mortūum, abibat.
Postea sōcio percontante
quidnam bestia dixisset illi
accumbenti in aurem, ait,
mōnuisse hoc, ne un-
quam facerem iter
cum amīcis istius mōdi.

TWO friends are making
a journey; a bear meets
them on the road; one climbing
a tree shuns the danger:
the other, when there was not
hope of flight, falling down,
feigns himself dead. The bear
comes near, and smells his ears and
mouth. The man holding in
breath and motion, the bear,
which spares the dead, believing
that he was dead, went away.
Afterwards his companion asking
what the beast had said to him
lying down in his ear, he says,
that he had advised me *this*, that
I should not ever make a journey
with friends of that kind.

MOR.

Adversæ res et pericūla
egnant vērū amīcum.

MOR.

Adversity and
show the true friend. dangers

FABLE LXX.

*De Rustico & Fortunā.**Of the Countryman and Fortune.*

RUSTICUS, *cum*
arāret, offendēbat
thesaurum in sulcis. For-
tūna vidēns, nihil hōnōris
hābēri sibi, ita locūta est
sēcum: thesauro rēfērito,
stolidus non est gratus; at,
ēō ipso thesauro āmisso,
sollicitābit me primām
omnium vōtis et
clamōribūs.

THE countryman, *when*
he was ploughing, found
treasure in the furrows. For-
tune seeing, that no honour
was paid to her, thus spake
with herself: the treasure being found,
the fool is not thankful; but,
that same treasure being lost,
he will solicit me the first
of all with vows and
clamours.

MOR.

MOR.

Bēnēficio accepto, sīmūs
grati mērenti bēnē de
nōbis; ētēnim ingratitūdo
est digna privāri etiam
bēnēficiō, quod modō
accēpēr .

A kindness being received, let us be
grateful to him who deserves well of
us; for ingratitude
is worthy to be deprived even
of the kindness, which lately
it may have received.

FABLE LXXI.

*De Pavone & Grue.**Of the Peacock and the Crane.*

PAVO *et* grus
cānant unā: pavo
jactat se, ostentat caudam:
grus fatētur pavōnēm
esse formosissimis pen̄is;
tāmēn se penetrāre nubēs
animōso v lātu, dum pa-
vo vix sup̄ervolat tecta.

THE peacock and the crane
sing together: the peacock
boasts himself, shows his tail:
the crane owns that the peacock
is of the most beautiful feathers;
yet that himself pierced the clouds
with his bold flight, whilst the pea-
cock scarcely flies over the houses.

F

MOR.

Nemo contempsit al-
terum: cuique est sua
dōs; cuique est sua
virtūs: qui caret tuā
virtute, forsān habeat eam,
quā tu cārēās.

MOR.

Let no man despise an-
other: every one has his own
endowment; every one has his own
virtue: he who wants your
virtue, perhaps may have that
which you may want.

FABLE LXXII.

De QUERCU &
ARUNDINE.

Of the OAK and
the REED.

QUercus effracta va-
lidiōre nōto,
præcipitatur in flūmen, et,
dum fluitat, fortè hæret
suis rāmīs in arundīne;
miratur, arundīnem stāre
incōlūmem in tanto turbīne.
Hæc respondet, se esse
tūtā suā flexibilitāte;
se cēdere noto,
bōrēæ; omni flātūi;
nēc esse mīrum, quòd
quercus exciderit, quæ
concūpiscit non cēdere, sēd
resistēre.

THE oak being broken by a
very strong south-wind,
is thrown into a river, and,
whilst she floats, by chance sticks
by her branches upon a reed;
she wonders, that the reed stands
safe in so great a whirlwind.
She answers, that she was
safe by her flexibility;
that she yielded to the south-wind,
to the north-wind, to every blast;
nor was it strange, that
the oak should fall, who
desired not to yield, but
resist.

MOR.

Nē resistas potentiōri,
sed vincas hunc cēdendo,
et ferendo.

MOR.

Do not resist the more powerful,
but conquer him by yielding,
and bearing.

FABLE LXXIII.

De LEONE &
VENATORE.

Of the LION and
the HUNTER.

LEO *littigat* cum *venatore*; præfert suam fortitudinem fortitudinī hominis. Post longa jurgia venator dūcit leonem ad mausolēum, in quo leo erat sculptus depōnens caput in grēmum viri. Fēra negat id esse satis indicii; nam ait, hominēs sculpere quod vellent; quod si leonēs sōrēt artificēs, virum jam īri sculptum sub pēdibus leōnis.

THE lion contends with a hunter; he prefers his own strength to the strength of a man. After long disputes the hunter leads the lion to a tomb, on which a lion was carved laying down his head upon the lap of a man. The beast denies that that is sufficient proof; for he says, that men carved what they pleased; but if lions could be artificers, that the man now would be carved under the feet of the lion.

MOR.

Quisque, quoad potest, et dicit, et facit id, quod putat prōdesse suæ causæ et parti.

MOR.

Every one, as much as he can, both says, and does that, which he thinks is profitable to his own cause and party.

FABLE LXXIV.

De PUERO & FURE.

Of the BOY and the THIEF.

PUER sēdēbat flens apud putēum; fur rogat causam flendi; puer dicit, fune rupto, urnam auri incidisse in aquas. Homo exiit se, insilit in putēum, quærit. Vase non invento, conscendit,

A Boy sat weeping at a well; a thief asks the cause of his weeping; the boy says, the rope being broke, that an urn of gold had fallen into the waters. The man undresses himself, jumps into the well, seeks it. The vessel not being found, he comes up,

*atque ibi nec invenit pu-
rum, nec suam tunicam:
quippe puer, tunicā sub-
lātā, fugerat.*

*and there neither finds the
boy, nor his coat:
for the boy, the coat being taken
away, had fled.*

MOR.

*Interdum falluntur,
qui solent fallere.*

MOR.

*Sometimes they are deceived,
who are accustomed to deceive.*

FABLE LXXV.

*De RUSTICO &
JUVENCO.*

*Of the COUNTRYMAN and
the STEER.*

RUSTICUS habebat
juvencum impatien-
tem omnis vinculi et jugi:
homo astutus rescit
cornua bestiae; nam
petebat cornibus; tum
jungit non currui, sed
aratro, ne pulsaret
herum calcibus, ut
solēbat. Ipse tenet stivam,
gaudens, effecisse
industriā, ut jam foret
tutus et a cornibus, et ab
ungulis. Sed quid evenit?
Taurus subinde resistens
spargendo arenam opplet
os et caput rustici
eā.

A COUNTRYMAN had
a steer impatient
of every chain and yoke:
the man a little cunning cuts off
the horns of the beast; for
he struck with his horns, then
he yokes him not to the cart, but
to the plough, that he might not strike
his master with his heels, as
he used. He holds the plough,
rejoicing, that he had effected
by industry, that now he would be
safe both from horns, and from
hoofs. But what happened?
The bullock frequently resisting
by scattering the sand fills
the mouth and head of the coun-
tryman with it.

MOR.

*Nonnulli sunt sic in-
tractabiles, ut nequeant
tractari ullā arte, aut
consilio.*

MOR.

*Some are so in-
tractable, that they cannot
be managed by any art, or
counsel.*

FABLE LXXVI.

De SATYRO & VIATORE.

Of the SATYR and the TRAVELLER.

Satyrus, qui olim erat habitus Dēus nēmōrum. miserātus viatōrem obrūtum nīve, atq. enectum algōre, dūcit in suum antrum; fōvet igne. At, dum spīrat in mănūs, percontātur causam; qui respondens inquit, ut cālefīant. Post-eā, cūm accumbērent, viātor sufflat in pultem, quod, interrōgātus, cur faceret, inquit, ut frigescat. Tum continūō satyrus, ejiciens viatōrem, inquit, nōlo, ut ille sit in meo antro, cui sit tam dīversum ōs.

MOR.

Evītā bilinguem hōmīnem, qui est Proteus in sermōne.

A Satyr, who formerly was accounted a God of the woods, having pitied a traveller covered with snow, and almost dead with cold, leads him into his cave; keeps him warm with fire. But, whilst he breathes into his hands, he inquires the cause; who answering says, that they may be warm. Afterwards, when they sat down, the traveller blows into his pottage, which, being asked, why he did, he said, that it may be cold. Then immediately the satyr, casting out the traveller, says, I am not willing, that he should be in my cave, who has so different a mouth.

MOR.

Avoid a double-tongued man, who is a Proteus in his discourse.

FABLE LXXVII.

De TAURO & MURE.

Of the BULL and the MOUSE.

MUS mōmordērat pēdēm tauri, fūgiens in suum antrum. Taurus vibrat cornūā, quērit hostem, videt nusquam. Mus irridet eum;

THE mouse had bitten the foot of the bull, flying into his hole. The bull brandishes his horns, seeks his enemy, sees him nowhere. The mouse laughs at him;

Inquit, *quia es robustus, ac vastus, idcirco non contempsēris quemvis; nunc eximius mus læsit te, et quidem grātis.*

says he, *because you are strong, and big, for that cause you should not despise any one; now a little mouse has hurt you, and indeed for nothing.*

MOR.

Nemo pendat hostem flocci,

MOR.

Let no man value his enemy at a lock of wool.

FABLE LXXVIII.

De Rustico & Hercule.

Of the COUNTRYMAN and HERCULES.

CURRUS *rustici* hæret in profundo luto. Mox *supīnus* implorat Deum Herculem; vox intōnat è cælo, ineptē, flagella tuos equos, et ipse annūtēre rōtis, atq. tum Hercules vocātus adērit [tibi.]

THE waggon of a countryman sticks in deep mud. Afterwards lying on his back he implores the God Hercules; a voice thunders out of heaven, fool, whip your horses, and yourself lean to the wheels, and then Hercules invoked will assist you.

MOR.

Otiōsa vota prōsunt nil; quæ sanē Deus non audit. Ipse jūvā teipsum, tum Deus juvābit te.

MOR.

Lazy prayers avail nothing; which indeed God does not hear. Do you yourself help yourself, then God will help you.

FABLE LXXIX.

De Cicādā & Formicā.

Of the Grasshopper and the Pismire.

CUM cicāda cantet per æstātem, formica exercet suam messem trā-

WHEN the grasshopper sings in the summer, the ant exercises her harvest, dra-

Æns grana in antrum, quæ rēpōnit in hyēmē. Brumā sæviēntē, famēlica cicāda vēnit ad formīcam, & mendīcat victum. Formīca rēnūit, dictitans, sese labōrāvisse, dum illa cantābat.

ing the grains into a hole, which she lays up for winter. The winter raging, the famished grasshopper comes to the ant, and begs victuals. The ant refuses, saying, that she had laboured, whilst she was singing.

MOR.

Qui est segnis in juventā, ēgēbit in senectā et qui non parcit, mox mendicābit;

MOR.

He who is slothful in youth, shall want in old age; and he who does not spare, by and by shall beg.

FABLE LXXX.

De CANE & LEONE.

Of the DOG and the LION.

CANIS jōcāns occurrit leōni, quid tu exhaustus inēdiā percurrīs sylvas et dēviā? spēctā me pinguem, et nītīdum, atque consēquor hēc, non labōre, sed oītiō. Tum leo inquit, tu quidē hābēs tuas epūlas, sed, stolidē, hābēs etiam vincūla; esto tu servus, qui pōtēs servīre; ego quidē sum līber, nec vōlo servīre.

A DOG joking meets a lion, why do you exhausted with want run through the woods and by-places? see me fat, and beautiful, and I obtain these things, not by labour, but idleness. Then the lion says, you indeed have your dainties, but, fool, you have also your chains; be you a slave, who are able to serve; I indeed am free, neither am I willing to serve.

MOR.

Leo respondit pulchrē: etēnim libērtas est potior omnībus rēbūs.

MOR.

The lion answered beautifully: for liberty is better than all things.

FABLE LXXXI.

*De Piscibus.**Of Fishes.*

FLūviālis piscis est correptus per vim flūminis in mare, ubi effērens suam nobilitātem, pendēbat omnē marīnum gēnus vili. Phoca non tulit hoc, sed ait, tunc indicium nobilitātis fore, si captus portetur ad fōrum cum phocā; se iri emptum à nobilibus, autem illum à plēbe.

MOR.

Multi sunt sic capti libidine glōriæ, ut ipsi jactent se. Sed laus sui ōris non datur homīni laudi, at excipitur cum risu auditorum.

A River fish was hurried down by the force of the river into the sea, where extolling his nobility, he valued all the sea race at a low rate. The seal did not bear this, but said, that then a proof of nobility would be, if taken he would be carried to market with the seal; that himself would be bought by nobles, but he by the common people.

MOR.

Many are so charmed with the desire of glory, that they boast themselves. But the praise of his own mouth is not attributed to a man for praise, but is treated with the laughter of the hearers.

FABLE LXXXII.

*De Pardo & Vulpeculā.**Of the Leopard and the Fox.*

PArdus, cui est pictum tergum, ceteris fēris, etiam leōnibus despectis ab eo, intumescēbat. Vulpēcūla accēdit ad hunc, suadet non superbire, dicens quidem, illi esse speciōsam pellem, verò sibi esse speciōsam mentem.

THE leopard, who has a speckled back, the other beasts, even the lions being despised by him, was puffed up. The fox comes to him, advises him not to be proud, saying indeed, that he had a fine skin, but that himself had a fine mind.

MOR.

Est *discrīmen* et *ordo*
bonōrum: *bōnā*
corpōris *præstant* bōnīs
fortūnæ; sed *bōnā* *animi*
sunt præferēda his.

MOR.

There is a *difference* and *order*
of good things: *the goods*
of the body *excel* the goods of
fortune; but *the goods* of the mind
are to be preferred to these.

FABLE LXXXIII.

De VULPE & FELE.

Of the Fox and the CAT.

CUM *vulpēs* in *collō-*
quō, quod *illi* erat
cum *fēlē*, *jactāret*, *sibi*
esse *vāriās technas*, *ādēo*
ut *hāberet* *vēl* *peram*
rēfertam *dōlīs*: *autem*
fēlis *respondit*, *sibi* *esse*
duntaxāt unīcam artem, *cui*
fīdērēt, *si* *esset*
quid *discrīmīnīs*. *Intēr*
confabulandūm, *repentē*
tumultūs canum *accurren-*
tium *audītūr*: *ibī* *fēlis*
subsilit *in* *altissimam*
arbōrem; *intērīm* *vulpēs*,
cincta canibus, *capitur*.

WHEN the fox in a *dis-*
course, which he had
with the cat, was *boasting* that he
had *various shifts*, so
that he had even a *budget*
full of *tricks*: but
the cat *answered*, that she had
only *one art*, to which
she could *trust*, if there was
any *danger*. In the *time*
of *discoursing*, suddenly
the *noise of dogs* *run-*
ning *is heard*: then the cat
leaps *upon* a *very high*
tree; in the *mean time* the fox,
surrounded by the dogs, is *taken*.

MOR.

Fabūla *innūit*, *nōnnūn-*
quā *unīcum* *consiliūm*,
modō *sit* *vērūn*, *et* *efficax*,
esse *præstābilius* *quā* *implūrēs*
dōlos, *et* *frivōla consiliā*.

MOR.

The fable *intimates*, that some-
times *only one* *scheme*,
provided it is *right* and *powerful*,
is *better* than *many*
tricks, and *frivolous schemes*.

FABLE LXXXIV.

*De REGE & SIMIIS.**Of the KING and the APES.*

Quidam Ægyptius rex instituit aliquot simias, ut herdiscerent actionem saltandi. Nam, ut nullum animal accedit propius ad figuram hominis, ita nec aliud imitatur humanos actus aut melius, aut libentius. Itaque protinus edoctæ artem saltandi cepērunt saltare, indutæ purpureis vestimentis, ac personatæ; et spectaculum jam placebat longō tempore in mirum modum; donec quispiam ē spectatōribus factus abjecit nūcēs in medium, quas habebat clanculum in loculis. Ibi statim simiæ, simul atque viderent nūces, oblita choræ, cepērunt esse id, quod fuerant antea, ac repente ē saltatricibus redierunt in simias; et, personis et vestibus dilaceratis, pugnabant inter se pro nūcibus, non sine maximo risu spectatōrum.

MOR.

Hæc fabula admōnet,
ornamenta fortunæ
non mutare ingenium
hominis.

A Certain Egyptian king appointed some apes, that they should learn the action of dancing. For, as no animal comes nearer to the shape of a man, so neither does any other imitate human actions either better, or more willingly. Therefore soon being taught the art of dancing, they began to dance, clothed in purple garments, and masked; and the sight now was pleasing a long time in a wonderful manner; till one of the spectators being witty threw nuts into the middle of them, which he had privately in his pockets. Then immediately the apes, as soon as they saw the nuts, having forgot the dance, began to be that, which they had been before, and suddenly from dancers returned into apes; and, their masks and clothes being torn off, they fought among themselves for the nuts, not without the very great laughter of the spectators.

MOR.

This fable informs us
that the ornaments of fortune
do not change the disposition
of a man.

FABLE LXXXV.

De ASINŌ & VIATORIBUS.

Of the Ass and the TRAVELLERS.

DUO quīdam, cūm fortē invēnerint asinum in sylvā, cōpērunt contendere inter sē, ūter eōrum abducēret eum dōmum, utī suum; nam videbātur pariter objectus utrique à fortunā. Intērim. illis altercantibus invicem, asinus abduxit sē, ac neuter potītus est eō.

MOR.

Quīdam excidunt à presentibus commodis, quibus nesciunt utī ob inscītiam.

TWO certain men, when by chance they found an ass in a wood began to contend between themselves which of them should lead him home, as his own, for he seemed equally offered to both by fortune. In the meantime, they wrangling with one another, the ass withdrew himself, and neither obtained him.

MOR.

Some fall from present advantages, which they know not how to use through ignorance.

FABLE LXXXVI.

De CORVO & LUPIS.

Of the Crow and the WOLVES.

CORVUS comitātur lūpōs per ardūa jūga montium; postulat partem prędę sibi, quia secūtus esset, et non dēstituisset eos ullo tempōrē. Deinde est repulsus à lūpis, quia non minūs vorāret exta luporum, si occiderentur, quàm extā cætērorum animālium.

THE crow accompanies the wolves through the high tops of the mountains; he demands a part of the prey for himself, because he had followed, and had not forsaken them at any time. Then he is repulsed by the wolves, because no less would he devour the entrails of the wolves, if they would be killed, than the entrails of other animals.

MOR.

Non quid avāmus est
semper inspiciendum; sed
quo animō sīmus, cūm
agāmus.

MOR.

Not what we may do is
always to be looked into; but
of what mind we are, when
we are doing it.

FABLE LXXXVII.

*De MURE nato in
Cistā.*

*Of the Mouse born in
a Chest.*

MUS nātus in cistā
duxerat ferē omnem
vīam ibi. pīstus nūcibus,
quæ solēbant servāri in
eā. Autem, dum ludens
circa ōras cistæ
decidisset, et quæreret
ascensum, rēperit epulās
lautissimē parātās, quas
cūm cœpisset gustāre,
īquit, quā stolīdus fui
hactenus, qui crēdebam
esse nihil in tōto
orbē mēlius meā cistulā?
Ecce! quā vescor suavi-
tēribus cībīs hīc!

MOR.

Hæc fabūla indicat, pa-
triā non diligendam itā,
ut non adeāmus eā locā,
ubi possīmus esse beatiō-
rēs.

A Mouse born in a chest
had led almost all
his life there, fed with nuts,
which used to be kept in
it. But, whilst playing
about the edges of the chest
he had fallen down, and was seeking
an ascent, he found dainties
most sumptuously prepared, which
when he had begun to taste,
he said, how foolish have I been
hitherto, who believed
there was nothing in the whole
world better than my small chest?
Behold! how I am fed with sweet-
er meats here!

MOR.

This fable shows that our coun-
try is not to be loved so,
that we may not go to those places,
where we may be more
happy.

FABLE LXXXVIII.

*De Rustico impetrante,
ut triticum nascērētur
absque aristis.*

*Of the COUNTRYMAN obtaining,
that wheat would grow
without beards.*

QUIDAM rusticus impetrāverat a Cerere, ut triticum nascērētur absque aristis, ne laderet manūs metentium et triturantium; quod, cum inaruit, est depastum à minutis avibus: tum rusticus inquit, quàm dignè patiōr! Qui causā parvæ commoditātis perdidit etiam maxīmā emolūmentā.

A Certain countryman had obtained from Ceres, that wheat would grow without beards, that it might not hurt the hands of the reapers and threshers; which, when it grew ripe, was eaten up by the small birds: then the countryman said, how deservedly do I suffer! Who for the sake of a small conveniency have lost even the greatest advantages.

MOR.

Fabūla indicat, parva incommōda [esse] pensanda majōri utilitatē.

MOR.

The fable shows, that small losses are to be made up with greater profit.

FABLE LXXXIX.

*De ACCIPITRE insēquēte
COLUMBAM.*

*Of the HAWK pursuing
the PIGEON.*

CUM accipiter insēquērētur cōlumbam præcipiti volātu, ingressus quandam villam est captus à rustico, quem abscecrabat blandē, ut remitteret sē; nam, dixit, non læsi te. Cui rusticus respon-
dit, nec hæc læserāt te.

WHEN the hawk was pursuing the pigeon with a speedy flight, having entered a certain village he was caught by a countryman, whom he besought fawningly, that he would dismiss him; for, said he, I have not hurt you. To whom the countryman answered, nor had she hurt you.

MOR.

Fabŭlă indicat,     
p    ri merito, qui c  nan-
tur led  re innocent  s.

MOR.

The fable shows, that they
are punished deservedly, who en-
deavour to hurt the innocent.

FABLE XC.

De RUSTICO transi-
t  ro AMNEM.

Of the COUNTRYMAN about to
pass over a RIVER.

RUSTICUS *transit  rus*
torrentem, qui fort  
excr  verat imbr  bus,
qu  r  bat v  dum, et c  m
tent  visset eam partem
fluminis, qu   vid  batur
qui  tior, et placidior,
r  p  rit eam alti  rem, qu  m
fu  rat op  n  tus; rursus
  d  n  nit br  vi  rem, et
t  ti  rem partem; ibi fl  -
v  us dec  rr  bat maj  ri
str  p  tu aqu  rum: tum
inquit s  cum, qu  m
t  ti  s poss  mus c  d  re
nostram vitam in clam  sis
aquis, qu  m in qui  tis et
sil  nti  bus.

A Countryman about to pass over
a torrent, which by chance
had increased by showers,
sought a shallow place, and when
he had tried that part
of the river, which seemed
more quiet, and smooth,
he found it deeper, than
he had thought; again
he came to a shallower, and
safer part; there the ri-
ver ran down with a greater
noise of the waters: then
he said with himself, how
more safely can we trust
our life in the noisy
waters, than in the quiet and
silent.

MOR.

Adm  n  mur *h  c*
fab  lia, ut extimesc  mus
  m  nes verb  s  s, et m  -
n  ces, m  n  s qu  m qui  tos.

MOR.

We are admonished by this
fable, that we should fear
men talkative and threat-
ening, less than the quiet.

FABLE XCI.

*De COLUMBA & PICA.**Of the PIGEON and the MAGPIE.*

Columbă interrogatā à picā, quid inducēret eam, ut nidificāret semper in eōdem locō, cū ejus pulli semper surripērentur inde, respondit, simplicitas.

THE pigeon being asked by the magpie, what could induce her, to build her nest always in the same place, when her young always were taken from thence, answered, simplicity.

MOR.

Hæc fabŭla indicat, bonōs viros sæpe decipi facilē.

MOR.

This fable shows, that good men often are deceived easily.

FABLE XCII.

*De ASINO & VITULO.**Of the Ass and the CALF.*

Asinus et vitulus, cū pascērentur in eōdem prato, præsentiēbant hostilem exercitum adventāre sonitu campanæ. Tum vitulus inquit, O sodālis, fugiāmus hinc, ne hostēs abducant nos captivos; cui asinus respondit, fuge tu, quem hostēs consuēverunt occidēre, et esse: nihil intērest asini, cui ubique eādē conditio fērendi oneris est prōposita.

THE ass and the calf, when they were feeding in the same pasture perceived that the enemy's army was approaching by the sound of a bell. Then the calf said, O my companion, let us fly hence, lest the enemies may lead away us captive; To whom the ass answered, fly you, whom the enemies have been used to kill, and eat: it is no concern of the ass, to whom every where the same condition of bearing a burden is proposed.

MOR.

Hæc fabŭla admōnet servos, ne formident

MOR.

This fable warns servants, not to fear

magnōphēre mutāre dōmīnos, greatly to change their masters,
mōdō futūri non sint provided the future may not be
detēriōrēs priōribūs. worse than the former.

FABLE XCIII.

*De VULPE & MULIERI-
 BUS ēdentibus Gallīnas.*

*Of the Fox and the Wo-
 MEN eating Hens.*

VULPēs *transiēns juxta*
quandam villam,
conspexit cātervam muliērum
cōmēdentem alto silentio
plurīmas gallīnas epīphāre
assātas: ad quas conversa
inquit. qui clamōres et
latrātus canum esset
contra me, si ego facērēm,
quod vos facītis? Cui
quædam anus respondens
inquit, nos cōmēdimus quæ
sunt nostrā, verò tu fūrāris
aliēna.

A FOX *passing near*
a certain village,
saw a heap of women
eating in deep silence
very many hens sumptuously
roasted: to whom being turned
he said, what clamours and
barkings of dogs would be
against me, if I would do
what you are doing? To whom
a certain old woman answering
said, we eat the things which
are our own, but you steal
other men's.

MOR.

*Quod est mēum non attī-
 net ad tē. Ne furāre;
 esto contentus tuis rēbus.*

MOR.

*What is mine does not be-
 long to you. Do not steal;
 be content with your own things.*

FABLE XCIV.

*De pinguibus CAPONIBUS
 & macro.*

*Of the fat CAPONS
 and the lean.*

QUIDAM *vīr nutrīcavē-*
rat complūres capōnēs
in eodem ornithoboscio; qui
omnes sunt effecti pingues

A Certain *man had brought*
up several capons
in the same coop; who
all were made fat

*fratēr ūnum, quem fratres
irridēbant, ut macilentum.
Dōminus acceptūrus nōbīlēs
hospītes lauto et sumptuōso
convīvio, impērat cōquō,
ut intērīmat, et cōquat ex
his, quos invēnērīt
pinguiores. Pinguēs audī-
entēs hoc afflictabant sēsē,
dīcentēs, O si nos fuissēmus
macilenti!*

MOR.

*Hæc fabūla est conficta
in solāmēn paup̄erum,
quōrum vita est tūtior, quā
vīta dīvītum.*

*except one, which his brethren
laughed at, as being lean. The
owner intending to receive noble
guests in an elegant and sumptuous
feast, commands the cook,
that he should kill and cook of
these, which he would find
more fat. The fat hear-
ing this afflicted themselves,
saying, O if we had been
lean!*

MOR.

*This fable was invented
for the comfort of the poor,
whose life is safer, than
the life of the rich.*

FABLE XCV.

*De CYGNO cānente in
Morte, rēphrenso
Ciconiā.*

*Of the SWAN singing in
Death. reproved by
the Stork.*

CYgnus mōriēns inter-
rōgābātur à ciconiā,
cui in morte, quam cētera
animālia adēdō exhorrent,
ēmittēret sōnōs multō
suaviōrēs, quā in omni
vītā; cū potius debēret
esse mæstus. Cui cygnus
inquit, quā non cruciā-
bor ampliūs curā quāren-
di cībī.

MOR.

*Hæc fabūla admōnēt,
ne formīdēmus mortem;
quā omnes misēriæ præ-
sentis vitæ præcīduntur.*

THE swan dying was ask-
ed by the stork
why in death, which other
animals so much fear,
he sent forth sounds much
sweeter, than in all
his life; when rather he ought
to be sad. To whom the swan
said, because I shall not be tor-
mented any more with the care of
seeking meat.

MOR.

*This fable admonishes us,
not to fear death;
by which all the miseries of the pre-
sent life are cut off.*

FABLE XCVI.

*De TRABE & BOBUS
trahentibus eam.*

*Of the BEAM and the OXEN
drawing it.*

ULmēa trabs conquē-
rēbatur de bōbus,
dicens, O ingrāti, ego āllū
vos multo tempore meis
frondibus; vērō vos trahitis
me vestram nutrīcem per
saxa et luta. Cui
bōvēs: nostra suspīria et
gēmītūs et stimūlus,
quo pungimur, pos-
sunt dōcēre te, quōd trā-
himus te inviti.

MOR.

Hæc fabūla dōcēt nos,
ne excandescāmus in
ēōs, qui lædunt nos, non
sua spontē.

AN elm beam was complain-
ing of the oxen,
saying, O ye ungrateful, I have fed
you a long time with my
leaves; but you draw
me your nourisher through
stones and dirt. To whom
the oxen said; our sighs and
groans and the goad,
with which we are stimulated, are
able to teach you, that we are
drawing you unwilling.

MOR.

This fable teaches us,
that we should not be hot against
them, who hurt us, not
of their own accord.

FABLE XCVII.

*De Anguillā conquērentē,
quōd infestarētur māgis,
quā Serpens.*

*Of the Eel complaining,
that he was harrassed more
than the Serpent.*

Anguillā interrōgābat
serpentem, cur, cūm
essent simīlēs atq. cognāti;
hōmīnes tāmēn insēquērentur
sē pōtīūs, quā illam:
cui serpens inquit, quia
rārō lædunt me impū-
nē.

THE eel asked
the serpent, why, seeing
they were alike, and relations;
men nevertheless pursued
him rather, than her:
to which the serpent said, because
seldom do they hurt me without
danger.

MOR.

Hæc fabula indicat,
 eos solere lædi minus,
 qui ulciscuntur.

MOR.

This fable shows, that they
 are used to be hurt less,
 who revenge.

FABLE XCVIII.

De ASINO, SIMIA, &
 TALPA.

Of the Ass, the APE, and
 the MOLE.

A Sino conquērente, quod
 cārēret cornibus; vērō
 simiā, quod caudā deesset
 sibi; talpa inquit, ta-
 cēte, cū videātis me esse
 captum oculis.

THE ass complaining, that
 he wanted horns; but
 the ape, that a tail was wanting
 to him; the mole said, hold your
 peace, when you see that I am
 deprived of eyes.

MOR.

Hæc fabula pertinet ad
 eos, qui non sunt contenti
 suā sortē; qui,
 si considerārent infortu-
 nia aliorum, tolerārent suā
 æquiorē animō.

MOR.

This fable is serviceable to
 those, who are not content
 with their own conditions; who,
 if they would consider the misfor-
 tunes of others, might bear their own
 with a more patient mind.

FABLE XCIX.

De NAUTIS implorantibus
 Auxilium Sanctōrum.

Of the MARINERS imploring
 the Help of the Saints.

Quidam nauta depre-
 hensus in mari subitā
 et crā tempestate, ceteris
 ejus sociis implorantibus
 auxilium diversōrum
 sanctōrum, inquit, nescitis
 quod pētitis; etenim
 antequam isti sancti confē-

A Certain sailor overta-
 ken on the sea with a sudden
 and dark storm, the rest
 of his companions imploring
 the help of different
 saints, said, ye know not
 what ye are asking; for
 before those saints can be-

rant se ad Deum pro nostrā
liberatiōnē, obruē-
mur hāc imminenti prōcellā.
Confūgite igitur ad Eum,
qui, absque adminiculō
alterius poterit liberāre
nos à tantis malis. Igi-
tur, auxiliō Omnipotentis
Dei invocāto, illico
prōcella cessavit.

MOR.

Ne confūgito ad imbe-
cilliores, ubi auxilium
potentiōris potest haberi.

take themselves to God for our
deliverance, we shall be over-
whelmed in this threatening storm.
Fly ye therefore to Him,
who, without the help
of another will be able to deliver
us from so great evils. There-
fore, the help of Almighty
God being invoked, immediately
the storm ceased.

MOR.

Do not fly to the weak-
er, where the help
of a stronger can be had.

FABLE C.

*De Piscibus desilientibus ē
Sartagine in Prunas.*

*Of the Fishes leaping out of
the Frying-Pan upon the Coals.*

Piscēs adhuc vivī cōquē-
bantur in sartaginē fer-
venti oleo: unus quōrum
inquit, fratres, fugiāmus
hinc, ne pereāmus.
Tum omnēs pariter exilien-
tes ē sartagine deciderunt
in arduas prunas. Igitur
affecti majore dolore dam-
nabant consilium, quod
cēperant, dicentēs, quan-
to atrociori mortē nunc
perīmus!

MOR.

Hæc fabula admōnēt nos,
ut vivēmus præsentiā peri-
cula ita, ne incidāmus in
graviōra.

Fishes yet alive were cook-
ing in a frying-pan with scald-
ing oil: one of which
said, O brethren, let us fly
hence, that we may not perish.
Then all at the same time leap-
ing out of the frying-pan fell
upon the burning coals. Therefore
affected with greater pain they
condemned the counsel, which
they had taken, saying, by how
much a more cruel death now
do we die!

MOR.

This fable admonishes us,
to avoid present dan-
gers so, that we may not fall into
more grievous.

FABLE CI.

De Quadrupēdibus ineuntibus Sōciētātem cum Piscibus adversus Avēs.

Of the Four-footed Beasts entering into an Alliance with the Fishes against the Birds.

QUADRUPĒDĒS, cū bellum esset indictum sit ab avibus, ineunt fœdus cum piscibus, ut tuērentur sē eōrum auxiliō à furōre avium. Autem, cū expectārent optāta auxilia, pisces nēgānt, sē posse accēdere ad sē pēr terram.

THE four-footed beasts, when war was proclaimed against them by the birds, enter into a league with the fishes, that they would defend them by their help from the fury of the birds. But, when they expected the desired succours, the fishes deny, that they can come to them by land.

MOR.

Hæc fabūla admōnet nōs, ne faciāmus eos sōciōs nōbis, qui, cū sit ōpus, non possunt ādesse nōbis.

MOR.

This fable advises us, not to make them companions to us, who, when there is need, are not able to assist us.

FABLE CII.

De VIRO, qui accessit ad Cardinālem nuper creātum, gratiā gratūlandi.

Of a MAN, who went to a Cardinal lately created, for the sake of congratulating him.

QUIDAM vīr admōdum facētus, audiens suum amicum adsumptum ad dignitātem cardinalātus, accessit ad eum gratiā gratūlandi: qui tumēdus honōre, dissimūlans agnoscere vetērem amicum, interrōgābat, quisnam esset.

A Certain man very witty, hearing that his friend was preferred to the dignity of a cardinalship, went to him for the sake of wishing him joy: who puffed up with the honour, dissembling to know his old friend, asked him, who he was.

Cui ille inquit, (*ut erat promptus ad jocos*) miseresco tui et ceterorum, qui perveniunt ad honores hujus modi; etenim, quamfirimum estis asscūti dignitates hujus modi, ita amittitis visum, auditumque, et ceteros sensus, ut non amplius dignoscatis pristinos amicos.

MOR.

Hæc fabula notat eos, qui, sublāti in altum, despiciunt veteres amicitias.

To whom he said, (*as he was ready at jests*) I pity you and others, who arrive at honours of this kind; for, as soon as ye have obtained dignities of this kind, ye so do lose your sight, and hearing, and the other senses, that no longer ye can distinguish old friends.

MOR.

This fable reprimands those, who, being raised on high, despise ancient friendships.

FABLE CIII.

De Aquilā & Picā.

Of the Eagle and the Magpie.

Picā interrōgābat aquilam, ut acciperet se inter suos familiāres et domesticos; quando mereretur id, cum pulchritudine corporis, tum voluntate lingue ad peragendam mandata. Cui aquila respondit, facerem hoc, nisi vererer, ne efferreris cuncta tuā loquacitate, quæ fiant intrā meam tēgulam.

MOR.

Hæc fabula monet, linguaces et garrulos hominēs non [esse] hāc ndos dōmī.

THE magpie asked the eagle that she would receive her among her familiar and domestic friends; seeing that she deserved it, both by beauty of body, and voluntality of tongue to dispatch her orders. To whom the eagle answered, I would do this, unless I feared, lest you would carry abroad all things by your prating, which may be done within my roof.

MOR.

This fable advises, that talkative and prating men ought not to be kept at home.

FABLE CIV.

De Turdo ineuntē amicitiam cum Hirundine.

Of the Thrush entering into friendship with the Swallow.

TURDUS glōriābātur, se contraxisse amicitiam cum hirundine; cui mater inquit, fili, es stultus, si crēdās, te posse convivere cum eā, cūm uterque vestrum solēat appetere diversa loca; et enim tu delectaris frigidis locis, illā tepidis.

THE thrush was boasting that he had contracted a friendship with the swallow; to whom his mother said, son, you are a fool, if you believe, that you are able to live with her, seeing that each of you is used to desire different places; for you are delighted with cold places, she with warm.

MOR.

Monēmūr hāc fabulā, nē faciāmus eos amicos nobis, quorum vita dissentit à nostrā.

MOR.

We are advised by this fable, not to make them friends to us, whose life differs from our own.

FABLE CV.

De quodam Divite et Servo.

Of a certain Rich Man and his Servant.

ERAT quidam divēs habēns servum tardi ingēni, quem solēbat nunciāre regem stultorum ille sape irritatus his verbis statuit referre p̄r hērō; et enim semel conversus in hērū inquit, utinam essem rex stultorum; et enim nullum imp̄rium in toto orbe terrarū esset latius

THERE was a certain rich man having a servant of slow wit, whom he used to call the king of fools: he often irritated at these words resolved to return the like to his master; for once turned upon his master he said, I wish I was the king of fools; for no empire in the whole universe would be more extensive

meo; et tu quoque sub-
esses meo imperio.

than mine; and you also would
be under my government.

MOR.

Fabŭla indicat, stultum
sæpe loquī oportūnē.

MOR.

The fable shows, that a fool
often speaks pertinently.

FABLE CVI.

De Urbānis CANIBUS in-
sequentibus Villaticum.

Of the City Dogs pursu-
ing the Village One.

COmplures urbāni cānēs
in. equēbantur quendam
villaticum præcipiti cursu;
quos ille diu fugit;
nec ausus est repugnare:
at ubi conversus ad eos
insequentēs substitit; et ipse
quoque cepit ostendere
dentes: omnes pariter
substiterunt, nec aliquis
urbānorum audēbat appro-
pinquare illi. Tunc impē-
rator exercitus, qui fortē
adērat ibi, conversus ad suos
mīlites, inquit, commilitō-
nēs, hoc spectaculum ad-
mōnet nōs, nē fugiāmus,
cū videāmus præsentiora
pericūla immīnere nobis
fugientibus, quā refug-
nantibus.

MANY *city* dogs
were pursuing a certain
village one with a hasty course;
whom he a long while fled from;
nor dared to resist:
but when turned to them
pursuing him he stopped; and he
also began to show
his teeth: they all at the same time
stopped, nor any one
of the city dogs dared to ap-
proach him. Then the gene-
ral of an army, who by chance
was there, being turned to his
soldiers, said, fellow-sol-
diers, this sight
warns us not to fly,
when we see that more immediate
dangers threaten us
when we are flying, than resist-
ing.

FABLE CVII.

De TESTUDINE &
RANIS.

Of the TORTOISE and
the FROGS.

TEstudo, *conspicāta*
rānas quæ pascēban-
tur in eōdem stagno, adeò
lēves, agilēsq̃ue, ut facilē
prōsilirent quolibet, et
saltarent longissimē, accusa-
bāt natūrā, quōd procrē-
āssēt se tardum animal, et
impēditum maximo ōnē-
rē, ut nēquē posset
movēre se facilē, et assiduē
prēmērētur magnā mōlē.
At, ūbi vīdit ranas fi-
ērī escam anguillārum,
et obnoxias vel lēvissīmo
ictui, aliquantūlūm recreā-
tā dicēbat; quantō est
mēliūs ferre ōnūs, quo
sum munīta ad omnes ictūs,
quām subīre tot discrīmīna
mortis?

MOR.

Hæc fabūla indicat,
ne ferāmūs agrē
dōnā natūræ, quæ sapse
sunt majōri commōdo nobis,
quām nos vāleāmus intel-
ligēre.

THE tortoise, *having seen*
the frogs, which were
feeding in the same pool, so
light, and nimble, that easily
they could leap any where, and
jump very far, accu-
sed nature, that she had
made her a slow animal, and
hindered with a very great bur-
den, that she neither was able
to move herself easily, and daily
was pressed with a great weight.
But, when she saw the frogs to
become the food of the eels,
and obnoxious even to the lightest
blow, being a little comfort-
ed she said, how much is it
better to bear a burden, by which
I am fortified for all blows,
than to undergo so many dangers
of death!

MOR.

This fable shows,
that we should not be discontented
the gifts of nature, which often
are a greater advantage to us,
than we may be able to under-
stand.

FABLE CVIII.

*De GLIRIBUS vōlentibus
ēruere Quercum.*

*Of the DORMICE willing
to overturn the Oak.*

G Lirēs destināverant
ēruere quercum, glan-
diferām arborem, denti-
bus; quōd habē-
rent cibum paratiōrem, nē
oōgērentur tōtīes
ascendēre et descendēre
gratiā victūs. Sed
quīdam ex his, qui longē
anteibat ceteros etate, et
experientiā rerum, ab-
sterruit eos, dicens, si nunc
interficimus nostram nu-
tricem, quis præbebit ali-
menta nobis, ac nostris
annis futuris?

THE dormice had designed
to overset the oak, an
acorn-bearing tree, with their
teeth; that they
might have food readier, that
they might not be forced so often
to ascend and descend
for the sake of food. But
a certain one of them, who by far
excelled the rest in age, and
experience of things, deter-
red them, saying, if now
we destroy our nou-
risher, who will afford vic-
tuals to us, and ours
in future years?

MOR.

Hæc fabula mōnet, prū-
dentem virum debere intuēri
non modō præsentiā, verūm
longē prospicere futurā.

MOR.

This fable teaches, that a pru-
dent man ought to look into
not only present things, but
as far off to foresee future things.

FABLE CIX.

De CANE & HERO.

Of the DOG and his MASTER.

QUIDAM habēns canēm,
quo diligēretur
illo magis, sēmp̄r pascēbat
eum suis manibus, et
solv̄bat ligātum; autem jū-
lēbat ligāri et verberāri
à servo, ut bēnēficia

A Certain man having a dog,
that he might be loved
by him more, always fed
him with his own hands, and
loosed him when bound; but or-
dered him to be bound and beaten
by a servant, that the kindnesses

vidērētur esse collātā in illum à sē, autem malēfactā à servo. Autem cānis fērēns agrē, se assiduē ligāri, et verbērāri, aufūgit; et, cūm incrēpārētur à dōmīno, ut ingrātus, et immēmōr tantōrum bēnēficiōrum, qui fūgisset à se, à quo fuisset semper dilectus, et pastus, autem nunquam ligātus, et verbērātus; respondit, pūto id factum à te, quod servus facit tuo jussu.

MOR.

Fabūla indicat, eos [esse] hābēndos malēfactōres, qui fuere causa maleficiōrum.

might seem to be conferred upon him by himself, but the ill deeds by the servant. But the dog bearing it hard, that he daily was bound, and beaten ran away; and, when he was blamed by his master, as ungrateful, and unmindful of so great kindnesses, who had run away from him, by whom he had been always beloved, and fed, but never bound, and beaten; he answered, I think that is done by you, which a servant does by your command.

MOR.

The fable shows, that those are to be accounted evil doers, who have been the cause of evil deeds.

FABLE CX.

De AVIBUS timentibus
Scarabæos.

Of the BIRDS fearing
the Beetles.

Magnus timor incesserat aves, ne scarabæi occiderent eas balistā, à quibus audiverant magnam vim pilārum fuisse fabricatam in sterquiliniō summō labōrē. Tum passer inquit, nōlītē expavescere; etēnim quōmōdo potuerint jacere filas volāntēs per āera in nos, cūm vix trāhānt eas per terram magno molīmīne?

A Great fear had seized the birds, lest the beetles would kill them with a cross-bow, by whom they had heard that a great plenty of bullets had been forged on a dunghill with very great labour. Then the sparrow said, do not ye be much afraid; for how shall they be able to shoot bullets flying through the air upon us, when scarcely they can draw them cross the ground with great labour?

MOR.

Hæc fabŭla admōnet nos,
ne extimescāmus opes
hostiū, quibus vidēmus
ingēnium deesse.

MOR.

This fable admonishes us,
that we may not fear the riches
of those enemies, to whom we see that
judgment is wanting.

FABLE CXI.

De URSO & APIBUS.

Of the BEAR and the BEES.

URSUS ictus ab āpe
est percitus tantā
irā, ut discerpēret tōtā
alveāriā unguibus, in
quibus āpes mellificaverant.
Tunc universæ āpes, cū
vidērent suās dōmōs
dirūt, cibāria
auferri, filios necāri,
subito impētū invadentes
ursū, pēne necāvere
aculēis; qui vix
elāpsus ex eārum
mānibus, dīcēbat sēcum,
quantō erāt meliūs tolerāre
aculēum unius āpis, quā
concitāre tot hostēs in
me meā iracundiā?

MOR.

Hæc fabŭla indicat esse
longē meliūs sustinēre in-
juriā unius, quā, dum
volūmus pūnīre unū,
compārāre multos inimicos.

A Bear being stung by a bee
was stirred up with so great
anger, that he tore all
the hives with his paws, in
which the bees had made honey.
Then all the bees, when
they saw that their houses
were overturned, their provisions
taken away, their young killed,
with a sudden onset attacking
the bear, almost killed him
with their stings; who scarcely
having slipped out of their
hands, said with himself,
how much was it better to bear
the sting of one bee, than
to stir up so many enemies against
me by my anger?

MOR.

This fable shows that it is
far better to sustain the in-
jury of one, than, whilst
we are willing to punish one,
to get many enemies.

FABLE CXII.

De MILITE & dūcibus
EQUIS.

Of the SOLDIER and the two
HORSES.

Miles habēns optimūm
equum, emīt alium
nequicquam p̄ārem illi bō-
nītāte, quem nutriēbat
multō diligētiūs, quā
priōrem. Tum postērior ait
sic priōri, cur
dōminus cūrāt me impen-
siūs, quā tē: cū
sim comparāndus tibi
nēque pulchrītūdine, nēque
rōbore, neque velocitāte?
Cui ille inquit, hēc est
nātūra hōminum, ut sint
semper benigniōrēs in novōs
hospitēs.

MOR.

Hęc fabūla indicāt
amentiam hōminum, qui
sōlēt antepōnere novā
vētēribus, etiāsi sint
deteriōrā.

A Soldier having a very good
horse, bought another
not at all equal to him in good-
ness, whom he fed
much more diligently, than
the former. Then the latter said
thus to the former, why
does my master mind me more di-
ligently, than you; seeing
I am to be compared to you
neither in beauty, nor
strength, nor swiftness?
To whom he said, this is
the nature of men, that they are
always more kind to new
guests.

MOR.

This fable shows
the madness of men, who
use to prefer new things
to old, though they are
worse.

FABLE CXIII.

De Aucūpe & Fringillā.

Of the Fowler and the Chaffinch.

AUCEPS tētēderat
rētīā volūcribus, et
effūderat largam escam
illis in arēā; tāmēn
non cāpiēbat avēs pascen-
tes; quīā vidēbantur paucę

THE fowler had stretched
his nets for the birds, and
had spread out much food
for them in a void place; yet
he did not catch the birds feed-
ing; because they seemed few

sibi; quibus pastis, ac avolantibus, aliæ adveniunt pastum; quas quôq. neglexit capere propter paucitatem. Hoc ordine servato per totum diem, ac aliis adveniens, aliis abeuntibus, illô semper expectantem majorem prædam, tandem cepit advesperascere: tunc auceps, spe amissâ capiendi multas, cum jam esset tempus quiescendi, attrahens suâ retiâ, cepit tantum unam fringillam, quæ infelix avis remanserât in arêa.

to him; which being fed, and flying away, others come to feed; which also he neglected to catch for their fewness. This order being kept through the whole day, and some coming, others going away, he always expecting greater plunder, at length it began to grow late: then the fowler, the hope being lost of catching many, when now it was time of leaving off, drawing his nets, caught only one chaffinch, which unhappy bird had remained in the void place.

MOR.

Hæc fabula indicat, eos sæpè vix posse capere pauca, qui volunt comprehendere omnia.

MOR.

This fable shows, that those often hardly can catch a few things, who are willing to catch all things.

FABLE CXIV.

De SUE & CANE.

Of the SWINE and the DOG.

SUS irrîdebat odori-sequum canem, qui adulabatur domino murmure et caudâ, à quo fuerat instructus ad aucupatorem artem multis verbèribus et vellicationibus aurium: cui canis inquit, insânè, nescis quæ sum consécutus ex illis verbèribus; etenim per eâ vescor gratissimâ

THE swine laughed at the scent-following dog, who flattered his master with a low noise and his tail, by whom he had been instructed for the fowling art with many stripes and plucks of his ears: to whom the dog said, mad creature, you know not what I have obtained from those stripes; for by those I am fed with the most sweet

carne' *perdīcum* et flesh of *partridges* and
coturnīcum. *quails*.

MOR.

Hæc *fabūla* admōnet nos,
 ne ferāmus *inī-*
quō *animō* *verbēra* *præ-*
ceptōrum, *quæ* *consuē-*
vērunt *esse* *causā* *multōrum*
bōnōrum.

MOR.

This *fable* admonishes us,
 not to bear with an
impatiant mind the stripes of ma-
 sters, which have
 used to be the cause of many
 good things.

FABLE CXV.

De TRABE *incrēpantē* pī-
 gritiam Bōūm.

Of the BEAM *blaming* the slow-
 ness of the Oxen.

TRabs, *quæ* *vēhēbā-*
tur *curru*, *incrēpābat*
bōvēs, *ut* *lentūlos*, *dīcens*,
pigri, *currīte*, *nam* *portātis*
lēve *onus*; *cui*
bōvēs *respondērunt*, *irrī-*
dēs *nos*? *Ignōras*,
quæ *pœna* *mānet* *te*.
Nos *dēpōnēmus* *hoc* *ōnus*
cītō; *autem* *tum* *tu* *cōgē-*
ris *sustinēre*, *quoad* *rum-*
pāris. *Trabs* *indōlūit*,
nec *ausa* *est* *amplius* *la-*
cessēre *bōvēs* *convīciis*.

THE beam, which was car-
 ried in a waggon, blamed
 the oxen, as slow, saying,
 ye slow creatures, run, for ye carry
 a light burden; to whom
 the oxen answered, do you
 laugh at us? You know not,
 what punishment awaits yourself.
 We shall lay down this burden
 quickly: but then you shall be
 forced to bear, till you are
 broken. The beam was sorry,
 nor dared any longer to pro-
 voke the oxen with reproaches.

MOR.

Hæc *fabūla* mōnet
quemlibet, ne *insultet*
calamitatibus *aliōrum*,
cūm *ipse* *pōssit* *subjici*
majōribus.

MOR.

This *fable* warns
 any one, not to insult
 the calamities of others,
 seeing he himself may be subject
 to greater.

FABLE CXVI.

*De CARDUELE &
PUERO.*

CARDUELIS interrogatā à
puero, à quo fūē-
rāt hābita suis dēlicīis,
et nutrīta suavibus cībīs,
cur, ēgressa caveā,
nollet rēgrēdi, inquit,
ut possim pascere meo
arbitratu, non tuo.

MOR.

Hæc fabula indicat, li-
bertatem vitæ antepōnendam
cunctis dēlicīis.

*Of the LINNET and
the Boy.*

THE linnet being asked by
the boy, by whom she had
been kept for his pleasure,
and nourished with sweet meats,
why, having gone out of the cage,
she was unwilling to come back, said,
that I may feed at my own
pleasure, not at yours.

MOR.

This fable shows, that the li-
berty of life is to be preferred to
all delights.

FABLE CXVII.

De Scurrā & Episcōpō.

SCURRA accēdens ad quen-
dam episcōpum, dīvitē
quidem, sed avārum, cā-
lendis* Januarii, petēbat au-
rēum numismā nōmīne
strenæ: antistēs
dixit, hōmīnem insānīrē,
qui crēderet, tantam pecū-
niam dāri sibi in
strenam. Tum scurrā
cœpit efflagitare argentēum
nummum; sed, cū ille
diceret, hoc videri nimium
sibi, orābat, ut tradē-
ret sibi ærēum quadran-
tem: sed cū non posset

Of the Jester and the Bishop.

A Jester coming to a cer-
tain bishop, rich
indeed, but covetous, on the ca-
lends of January, asked a gold-
en piece of money in the name
of a new year's gift: the prelate
said, that the man was mad,
who believed, that so much mo-
ney would be given him for
a new year's gift. Then the jester
began to beg a silver
piece of money; but when he
said, that this seemed too much
to him, he prayed, that he
would give him a brass far-
thing; but when he was not able

* & c. The first day of January.

extorquere hunc ab episcōpo, inquit, reverendē patrēr, impertī mē tuā bēnēdictiōne pro strenā: tunc episcōpūs inquit, fili, flectē tua gēnūa ut bēnēdicam tibi. At scurra inquit, ego nōlo tuam tam vīlem bēnēdictiōnem; etēnim si vālēret ærēum nummum, prōfectō nunquam concēdērēs eam mihi.

MOR.

Hæc fabūla est conficta contrā eos episcōpos et saccērdōtes, qui æstīmant opēs et dīvitiās plūrīs, quān sacrā, et mystēriā ecclēsīæ.

to wring this from the bishop, he said, reverend father, bestow me your blessing as a new-year's gift: then the bishop said, son, bend your knees, that I may bless you. But the jester said, I will not have your so mean a blessing; for if it would be worth a brass farthing, certainly you would never give it to me.

MOR.

This fable was contrived for those bishops and priests, who esteem wealth and riches at a higher rate than the sacred rites, and mysteries of the church.

FABLE CXVIII.

De Upūpā honorātā indignē.

Of the Puet honoured undeservedly.

F*Erē omnes avēs, invitātæ ad nuptias aquilæ, fērebant indignē, upūpām præferrī cætēris, quia esset insignis cōrōnā, et ornāta versicōlōribus pennīs; cum semper esset solīta vōlitāre inter stercōrā et sordēs.*

MOR.

Hæc fabūla arguit stultitiām eōrum, qui in honorandis hominibus potius

A*lmost all the birds, being invited to the wedding of the eagle, bore it grievously, that the puet was preferred to the rest, because she was conspicuous with a crown, and adorned with various coloured feathers; when always she had been used to nestle among the mud and filth.*

MOR.

This fable reproves the folly of them, who in honouring men rather

*sōlēant observāre nītōrem
vestium, et frāstantiam
formæ, quān virtūtēs
et mōrēs.*

*are used to regard the splendour
of clothes, and excellency
of beauty, than virtues,
and morals.*

FABLE CXIX.

*De SACERDOTE &
PYRIS.*

*Of the PRIEST and
the PEARS.*

QUIDAM gulōsus sacērdos
proficiscens extra patri-
am ad nuptiās, ad quas
fūerat invitātus, rēperit
acervum pirōrum in
itīnere, quorum attigit
ne unum quidem; quin pō-
tiūs hābens eā ludibrio,
conspersit urīnā; et ēnim
indignābatur, cībos hujus-
mōdi offerri in itīnere,
qui accēdēbat ad lautas
epūiās. Sed cū offendisset
in itīnere quendam
torrentem itā auctum
imbribus, ut non pos-
set transire eum sīnē
periculō vitæ, constituit
rēdīre dōmū: autem rē-
vertens jejūnus fuit oppressus
tantā famē, ut nīsi
cōmēdisset illa pirā, quæ
consperserat urīnā; cū
non invēnīret aliūd,
fuisset extinctus famē.

MOR.

*Hæc fabūla admōnēt,
nīhil esse contemnendū,
cū nihil sit tam vile et*

A Certain greedy priest
going out of his coun-
try to a wedding, to which
he had been invited, found
a heap of pears on
the road, of which he touched
not one indeed; but ra-
ther holding them in derision,
he sprinkled them with urine; for
he disdained, that meat of this
kind should be presented in his journey,
who was going to a sumptuous
feast. But when he had found
on the way a certain
brook so raised
by the showers, that he was
not able to pass over it without
danger of life, he resolved
to return home: but re-
turning fasting he was oppressed
with so great hunger, that except
he had eaten those pears, which
he had sprinkled with urine; when
he could not find any thing else,
he would have been dead with hunger.

MOR.

*This fable teaches us,
that nothing is to be despised,
seeing that nothing is so vile and*

abjectum, quod non possit abject, which may not
 aliquando esse usūi. sometimes be of use.

FABLE CXX.

De Porco & Equo.

Of the Hog and the Horse:

Porcus conspiciens equum
 bellā ōrēs, qui cata-
 phractus prōdibat ad pug-
 nam, inquit, stultē, quō
 prōpērās? etēnim fortasse
 mōriēris in pugnā.
 Cui equus respondit,
 cultellus adimet vitam tibi,
 impinguāto inter lutum et
 sordes cū gessēris
 nihil dignum laudē; vērō
 glōriā cōmitabitur meam
 mortem.

THE hog beholding the horse
 of a warrior, who arm-
 ed was marching to bat-
 tle, said, fool, whither
 do you hasten? for perhaps
 you will die in the fight.
 To whom the horse answered,
 a knife will take life from you,
 fattened among mud and
 filth, when you have done
 nothing worthy of praise; but
 glory shall accompany my
 death.

MOR.

Hæ fabūla innūit, esse
 hōnestius occumbere, rēbus
 gestis præclārē, quā
 prōtrāhere vitam actam
 turpiter.

MOR.

This fable hints, that it is
 more honourable to die, our affairs
 being conducted successfully, than
 to lengthen a life spent
 dishonourably.

FABLE CXXI.

De Coriārio ēmēntē Pellem
 Ursi nondum capti à
 Venātōre.

Of the Tanner buying the Skin
 of a Bear not yet taken by
 the Huntsman.

Coriārius accēdens ad
 venātōrem ēmit pellem
 ursi ab eo, et prōtulit
 pecūniā pro eā. Ille dixit,

THE tanner coming to
 a hunter bought the skin
 of a bear from him, and offered
 money for it. He said,

sibi non esse pellem ursi in præsentiā; cæterum postmodum profecturum venatum, et, ursō interfecto, pollicetur, se daturum pellem illius ei. Coriarius profectus in sylvam, ascendit altissimam arborem, ut inde prospiceret certamen ursi et venatoris. Venator intrépīdus, profectus ad antrum ubi ursus latēbat, canibus immissis, compulit illum exire, qui, ictu venatoris evitāto, prostravit eum humi. Tunc venator sciens, hanc feram non sēvire in cādāvera, suo anhelitu retento, simulabat se mortuum. Ursus olfaciens, cum deprehenderet illum, nec spirantem naso, nec ore, abcessit. Coriarius, cum perspicere feram abesse, ac adesse nihil ampliū periculi, delūcens se ex arbore, et accedens ad venatorem, qui audēbat nondum surgere, mōnebat illum, ut surgeret: deinde interrogavit, quid ursus esset locutus ei ad aurem. Cui venator inquit, mōnuīt mē, ne vellem deinceps vendere pellem ursi, nisi prius cēperim eum.

that he had not the skin of a bear at present; but the day after that he would go to hunt, and, a bear being killed, he promises that he would give the skin of it to him. The tanner having gone into the wood, climbs a very high tree, that thence he might behold the engagement of the bear and the hunter. The hunter unaffrighted, having gone to the cave where the bear lay hid, the dogs being sent in, forced him to go out, who, the blow of the hunter being avoided, prostrated him on the ground. Then the hunter knowing, that this beast did not rage against carcasses, his breath being held, feigned himself dead. The bear smelling, when he discovered him, neither breathing at the nose, nor mouth, went away. The tanner, when he perceived that the beast was gone, and that there was no more danger, letting down himself from the tree, and coming to the hunter, who dared not yet to arise, informed him, that he might arise: then he asked what the bear had spoken to him in his ear. To whom the hunter said, he advised me, that I should not be willing hereafter to sell the skin of a bear, except I first had taken him.

MOR.

Hæc *fabŭla* indicat, in-
certa non hăbēn-
da pro certis.

MOR.

This *fable* shows, that uncer-
tain things are not to be account-
ed for certain.

FABLE CXXII.

De Erēmītā & Milītē.

Of the Hermit and the Soldier.

QUIDAM *erēmīta*, vir
sanctissimæ vītæ,
horrābatur milītem, ut, se-
culāri militiā rēlictā, quam
pauci *exercent* absquē of-
fensā Dēi, et discrīmīne
vītæ, tandem trādēret
sē *quīeti* corpōris, et
consulēret *salūti* animæ.
Cui milēs inquit, pătēr,
făciām quod mōnēs; nam
est vērūm, quōd hoc tempōre
milītēs neque audent *exigēre*
stipendiā, licēt sint *exigūa*,
neque *prædāri*.

A Certain *hermit*, a man
of a most holy life,
advised a soldier, that, se-
cular war being left, which
few practise without of-
fence to God, and hazard
of life, at length he would give
himself to quiet of body. and
would consult the safety of his soul.
To whom the soldier said, father,
I will do what you advise; for
it is true, that at this time
soldiers neither dare to ask
wages, though they be small,
nor to plunder.

MOR.

Hæc *fabŭla* indicat,
multos rēnunciāre vītiis,
quia illi non possunt ex-
ercēre illā *ampliūs*.

MOR.

This *fable* shows,
that many renounce their vices,
because they are not able to prac-
tise them longer.

FABLE CXXIII.

De Viro & Uxore bigamis.

Of a Man and Wife twice married.

QUIDAM vir, suā uxore defunctā, quam valde dilexērāt, duxit alterā, et ipsam viduam; quæ assidue objiciēbat ei virtutes et fortia facinora priōris mariti: cui, ut referret pār, ipse quoque referēbat probatissimos mōrēs, et insignem pudicitiam defunctæ uxoris. Autem quodam diē, irāta suo viro, dedit partem caponis, quem coxērāt in cœnam utriusque, pauperi pœtēntielēemosynam, dicens, do hoc tibi pro animā mei priōris viri; quod maritus audiēns, pausere accersito ab eo, dedit reliquum caponis ei, dicens, et ego quoque do hoc tibi pro animā meæ defunctæ uxoris. Sic illi, dum alter cupit nocere alteri, tandem non habuerunt quod cœnarent.

MOR.

Hæc fabula mōnet, non esse pugnandum contra eos, qui possunt vindicare se optime.

A Certain man, his wife being dead, whom he very much had loved, married another, and her a widow; who daily objected to him the virtues and valiant actions of her former husband: to whom, that he might return the like, he also related the most approved morals, and remarkable modesty of his dead wife. But on a certain day, being angry with her husband, she gave part of a capon, which she had cooked for the supper of both, to a poor man asking alms, saying, I give this to you for the soul of my former husband; which the husband hearing, the poor man being called by him, gave the rest of the capon to him, saying, and I also give this to you for the soul of my departed wife. Thus they, whilst one desires to hurt the other, at length had not what they might sup on.

MOR.

This fable teaches, that we ought not to fight against those who are able to revenge themselves very well.

FABLE CXXIV.

De LEONE & MURE.

Of the LION and the MOUSE.

LEO, *captus laqueo in sylvā, cū vidēret sē itā irrētītum, ut non posset explicāre se inde, rogāvit mūrem, ut, laqueo abrōso ab eo, liberārēt eum, prōmittens, se non futūrum immēmōrem tanti beneficii; quod cū mus fēcisset promptē, rogāvit leōnem, ut tradēret filiā sibi in uxōrem: leo non abnūit, ut faceret rem gratam suo benefactori. Autem nōva nupta veniēns ad vīrum, cū non vidēret eum, cāsu pressit illum suo pedē, et contrivit.*

THE lion, *caught in a snare in the wood, when he saw himself so entangled, that he was not able to extricate himself thence, asked the mouse, that, the snare being gnawed by him, he would free him, promising, that he would not be unmindful of so great a kindness; which when the mouse had done readily, he asked the lion, that he would give his daughter to him for a wife: the lion did not refuse, that he might do a thing grateful to his benefactor. But the new married lady coming to her husband, when she did not see him, by chance trod him with her foot, and bruised him.*

MOR.

Hæc fabūla indicat, matrimōnia et cætēra consortia imprōbānda, quæ contrahuntur ab imprāribus.

MOR.

This fable shows, that marriages and other alliances are to be condemned, which are contracted by unequal persons.

FABLE CXXV.

De ULMO & SILERE.

Of the ELM and OSIER.

ULMus *nāta in ripā flūminis irridēbat siler proximum sibi, ut debile, et infirmum,*

AN elm, *which grew on the bank of a river, laughed at an osier next to him, as weak and infirm,*

quòd flectērētur ad omnem vel levissimum impētum undārum; autem extollēbat suam firmitātem et rōbūr magnīficis verbis; quod inconcussa pertulērat assidūos impētus amnis multos annos. Autem ulmus tandem perfracta maximā violentiā undārum, trahēbātur ab aquis: cui siler rīdens, inquit, vicīna, cur desēris me? ubi nunc est tua fortitūdo?

because it was bent at every even the slightest force of the waters; but she extolled her own steadiness and strength with mighty words; because unshook she had bore the daily attacks of the river many years. But the elm at last being broken by the very great violence of the waters, was drawn along by the waters: to which the osier laughing, said, neighbour, why do you forsake me? where now is your fortitude?

MOR.

Fabūla indicat eos esse sapientiōres, qui cēdunt pōtentiōribus, quā[m] [illi] qui vōlentes rēsistere supērantur turpiter.

MOR.

The fable shows that those are more wise who yield to the more powerful, than they, who willing to resist are overcome dishonourably.

FABLE CXXVI.

De Cerā aphētente duritiem.

Of the Wax desiring hardness.

C*Eraingēmiscēbat, sē esse mollem, et prōcreātam pēnētrābilem cuicunque lēvissimo ictūi. Autem vidēns latēres factos ex luto, molliōres multō; sē pīrvēnisse in tantam duritiem calōre ignis; ut perdurārent multa secūla, jēcit se in ignem, ut consēquērētur eandem duritiem; sed statim, liquēfacta in igne, est consumpta.*

T*HE wax grieved, that it was soft and formed by nature penetrable by every the lightest blow. But seeing the bricks made of clay, softer by far, that they came to so great hardness by the heat of the fire, so that they would last many ages, it cast itself into the fire, that it might obtain the same hardness; but instantly, being melted in the fire, it was consumed.*

MOR.

Hæc fabŭla admōnet,
ne aſpētāmus, quod
eſt dēnēgātum nobis a na-
tūrā.

MOR.

This fable advises us,
not to deſire that, which
has been denied us by na-
ture.

FABLE CXXVII.

De Agricōlā affectante
mīlītiā,
& mercātūrā.

Of the Farmer earneſtly
deſiring war,
and merchandiſe.

QUīdam agricōla fērēbat
agre, ſe aſſidūē volvēre
terrā, nec p̄ervenīre ad
magnas dīvītiās ſuis per-
pētūis labōrībꝯ; cūm vī-
dēret nonnullos milītes, qui
itā auxērānt rem
bello, ut incēdērent bēnē
indūti, et, nutrīti lautīs
epūlis, āgērent beātā
vitā. Igītur, ſuis ovībus
vendītis cum capris ac
bōbus, ēmit equos et
arma, et prōfectus eſt in
mīlītiā; ubi, cūm eſſet
fugnātum malē à ſuo im-
p̄erātōre, non ſolum perdidit
quæ hābēbat, ſed etiā
rēcēpit multa vulnēra.
Quāre, mīlītiā dam-
nātā, ſtatuit exercere
mercātūrā, ut in quā
exiſtimābāt eſſe majus
lucrum, et mīnōrem
labōrem. Igītur, frādīs
vendītis, cum implēviſſet
navim mercībꝯ, cōphērat
navigāre; ſed, cūm eſſet

A Certain farmer bore it
hard, that he daily ſtirred
the earth, nor arrived at
great riches by his con-
tinual labours; when he
ſaw ſome ſoldiers, who
ſo had augmented their eſtate
in the war, that they went well
clothed, and, fed with ſumptuous
victuals, led a happy
life. Therefore, his ſheep
being ſold with his goats and
oxen, he bought horſes and
arms, and went into
the war: where, when it had been
fought unſucceſſfully by his ge-
neral, he not only loſt
the things which he had, but alſo
received many wounds.
Wherefore, war being con-
demned, he reſolved to practiſe
merchandiſe as being that in which
he thought there was greater
gain and leſs
labour. Therefore, his farms
being ſold, when he had filled
a ſhip with wares, he had begun
to ſail; but, when he was

*in alto, magnā tempestāte
cōortā, navis submersa est,
et ipse cum cæteris, qui
erānt in eā, omnēs periēre
ad unum.*

*in the deep, a great tempest,
having arisen, the ship was sunk,
and himself with the rest, who
were in it, all perished
to one.*

MOR.

*Hæc fabula admōnet,
quemlibet debere esse con-
tentum suā sorte, cum
misēria sit pārāta ubique.*

MOR.

*This fable teaches,
that every one ought to be con-
tent with his own lot, seeing
misery is ready every where.*

FABLE CXXVIII.

De ASINO & SCURRA.

Of the Ass and the JESTER.

A Sinus fērēns indignē,
quendam scurram
honōrāri et amicīri pulchris
vestībūs, quia edēbat magnos
sōnōs ventris, accessit ad
magistrātus, pētēns ne vel-
lent honōrāre se mīnūs,
quā scurram; et cū
magistrātūs admīrāntes
interrogārent, cur dūcēret se
itā dignum honōre, inquit,
quia emitto majōres crepī-
tūs ventris, quā scurra, et
eōs absque fētore.

THE ass bearing it unkindly,
that a certain jester
was honoured and clothed in fair
garments, because he produced great
noises of his belly, went to
the magistrates, desiring that they
would not honour him less,
than the jester; and when
the magistrates admiring
asked, why he thought himself
so worthy of honour, he said,
because I send forth greater noi-
ses of my belly, than the jester, and
those without stink.

MOR.

*Hæc fabula arguit eos,
qui profūdunt suas pe-
cūntas in levissimis rebus.*

MOR.

*This fable reproves those,
who lay out their e-
states on the most trifling things!*

FABLE CXXIX.

*De Amne lacescente suum
Fontem fonviciis.*

*Of the River provoking his
Spring with reproaches.*

QUIDAM amnis lacēs-
sēbat suum fontem
conviciis, ut inērtēm, quòd
stāret immōbilis, nec habēret
ullos pisces, autem com-
mendābat sē plurimū,
quod creāret optīmos piscēs,
et serpēret per valles
blando murmurē.
Fons indignātus in amnem,
velūt ingrātum, rēprēssit
undas. Tunc amnis, prī-
vātus et piscibus et
dulci sōnō, evānuit.

A Certain river pro-
voked his spring
with reproaches as sluggish, because
it stood immoveable, nor had
any fish, but com-
mended himself very much,
because he bred the best fishes,
and crept through the vallies
with a pleasant noise.
The spring angry at the river,
as ungrateful, kept back
its waters. Then the river, de-
prived both of the fishes and
the delightful noise, vanished away.

MOR.

Hæc fabula nōtat eos,
qui arrōgant bōna,
que agunt, sibi,
et non attribūunt Deo,
à quo, ceu à largo
fonte, nostra bōna prō-
cēdunt.

MOR.

This fable censures those,
who arrogate the good things,
which they do, to themselves,
and do not ascribe them to God,
from whom, as from a large
fountain, our good things pro-
ceed.

FABLE CXXX.

*De maligno Viro &
Dēmōnē.*

*Of the wicked Man and
the Devil.*

QUIDAM mālīgnus vir,
cūm perpētravisset
plurima scēlēra, et sæpius
captus, et conclusus carcēre,
tēnerētur arctissimē

A Certain wicked man,
when he had committed
many wickednesses, and often
being caught, and shut in prison,
was kept very closely

peruigili custodiā, implorabat auxilium dæmonis, qui sæpennūmero affuit illi, et liberauit eum è multis periculis. Tandem dæmon apparuit ei iterum deprēhenso, et imploranti solitum auxilium, habēns magnum fascem calcēdrum pertūsōrum, super hūmērōs, dicens, amicē, non possum esse auxilio tibi amplius; etenim peragrāvi tot loca pro liberando te, ut contriverim omnes hos calcēos, et etiā nulla pecūnia superest mihi, quā valēam comparāre alios; quare peribis.

MOR.

Hæc fabula admōnet, ne existimemus nostra peccāta fore semper impunita.

with a watchful guard, implored the help of the devil, who oftentimes helped him, and delivered him out of many dangers. At length the devil appeared to him again taken, and imploring the usual help, having a great bundle of shoes worn out upon his shoulders, saying, friend, I am not able to be a help to you longer; for I have travelled through so many places for delivering you, that I have worn out all these shoes, and moreover no money remains to me, with which I may be able to purchase others; wherefore you shall perish.

MOR.

This fable advises us, not to think that our sins will be always unpunished.

FABLE CXXXI.

De Avibus volentibus eligere plures Rēges.

Of the Birds being willing to choose more Kings.

A Ves consultabant de eligendis pluribus regibus, cū aquila sola non posset regere tantos grēges volūcrum, et fecissent satis vōto, nisi destitissent à consilio, mōnitu cornicis, quæ, cū causā interrogābatur,

THE birds were consulting about choosing more kings, seeing the eagle alone was not able to rule so great flocks of birds, and they would have acted up to their wish, unless they had desisted from the design, by the advice of the crow, who, when the cause was asked,

cur non dūceret plūres
rēges ēlīgēndos, inquit,
quia multi sacci implentur
difficiliūs, quàm unus.

why she did not think that more
kings were to be chosen, said,
because many bags are filled
with more difficulty, than one.

MOR.

Hæc fabūla docet esse
longē mēlius gūbernārī ab
unō, quàm à multis prin-
cīpibus.

MOR.

This fable shows that it is
far better to be governed by
one, than by many prin-
ces.

FABLE CXXXII.

De Muliere, quæ dicēbat,
sē velle mōri pro
suo Virō.

Of a Woman, who said,
that she was willing to die for
her Husband.

Q Uædam matrōna, ad-
mōdum pūtica et
amantissima viri, fērebat
ægrē, mārītum detinē-
rī adversā valetūdīne; la-
mentābatur, ingemiscēbat,
et, ut testārētur suum
amōrem in virum, rōgābat
mortem, ut, si esset erep-
tūra marītum sibi,
pōtiūs vellet occīdere sē,
quàm illum. Inter hæc
verbā, cernit mortem venī-
entem horribili aspectu,
timōre cujus perter-
rita, et jam pænītens sui
vōti, inquit, ego non sum,
quem pētis; jacet in
lecto, quem venīsti
occīsūra.

A Certain matron, ve-
ry chaste and
very fond of her husband, bore it
ill, that her husband was kept
down by bad health: she la-
mented, she groaned,
and, that she might testify her
love to her husband, she request-
ed death, that, if he was about to
snatch her husband from her,
he rather would kill herself,
than him. Amidst these
words, she beholds death co-
ming with a horrible aspect,
with the fear of which being af-
frighted, and now repenting of her
wish, she said, I am not he,
whom you are seeking; he lies in
the bed, whom you have come
with a design to kill.

MOR.

Hæc fabŭla indicat, nē-
mīnem esse adeo amāntem
amīci, qui non mālīt
esse bēnē sibi, quān al-
tēri.

MOR.

This fable shows, that no
one is so much the lover
of a friend, who would not rather wish
to be well himself, than ano-
ther.

FABLE CXXXIII.

*De Adolescente cānente in
funēre Matris.*

*Of the young Man singing at
the funeral of his Mother.*

QUIDAM vir prōsēquē-
bātur defunctam
uxōrem, quæ effērēbā-
tur ad sēpŭlchrum
lachrymis et flētibus; verō
ejus filiŭs cānēbat, qui,
cūm incrēpārētur à pa-
tre, ut amēns, qui can-
tāret in fūnēre matris,
cūm dēbēret esse mæstus, et
flēre unā secum, inquit,
mi pāter, si conduxisti
sacerdōtes ut cānērent, cur
irascēris mihi concīnenti
gratis? Cui pater
inquit, tuum officium, et
sacerdōtum, non est idem.

A Certain man follow-
ed his dead
wife, who was carri-
ed to the grave
with tears and weepings; but
his son was singing, who,
when he was checked by his fa-
ther as mad, who could
sing at the burial of a mother,
when he ought to be sad, and
to weep along with him, said,
my father, if you have hired
priests to sing, why
are you angry with me singing
without hire? To whom the father
said, your office, and
that of the priests, is not the same.

MOR.

Hæc fabŭla indicat,
omnīa non esse decōra om-
nibus.

MOR.

This fable shows, that
all things are not decent for all
men.

FABLE CXXXIV.

*De zelotypo Virō, qui dēdē-
rat Uxōrem custōdiēdam.*

*Of the jealous Man, who had
given his Wife to be guarded.*

ZElotypus vir dēdērat uxōrem, quam com-
pērerat vivēre p̄arūm pudī-
cē. cuidam amīco, cui
fidēret p̄lūrīmūm, custōdi-
endam, p̄ollīcītus ingentem
pecūnīam, si observāret eam
itā diligētēter, ut nullo
mōdo violāret conjugā-
lem copulā. At ille, ubi
expertus esset hanc
custōdiām n̄mis difficīlem
aliquot dies, et comperīssset
suum ingenium vīnci ver-
sūtīā muliēris, accēdens ad
marītum, dixit, se
nolle gērere hanc tam
dūram provinciā amplīūs;
quantōquidē ne Argus
quīdē, qui fuit tōtus
oculātus, posset custōdire im-
pudīcam muliērem: ad-
dīdit frātērēā, si sit necesse,
se malle defērrē
saccum plēnum pulcībūs in
pratūm quōtīdīe intēgro
anno, et, sacco solūto,
fascēre eos inter herbas,
et vespēre rēdu-
cēre omnes dōmum, quā-
m servāre impudīcam muliē-
rem unō diē.

MOR.

Hæc fabūla indicat, nullos
custōdes esse ita diligētes,

A Jealous man had given
his wife, whom he had
found to live but little chaste-
ly, to a certain friend, to whom
he could trust very much, to be
guarded, having promised much
money if he would watch her
so diligently, that by no
method she could violate the con-
jugal tie. But he, when
he had experienced this
charge too difficult
some days, and had found
that his art was overcome by the craf-
tiness of the woman, going to
the husband, said, that he
was unwilling to manage this so
hard a task longer;
seeing that not Argus
indeed, who was all
eyes, would be able to guard an un-
chaste woman: he add-
ed moreover, if it was necessary,
that he would rather carry down
a sack full of fleas into
a meadow every day for a whole
year, and, the sack being loosed,
to feed them among the grass,
and in the evening to bring them
back all home, than
to watch an unchaste wo-
man one day.

MOR.

This fable shows, that no
guards are so diligent,

qui vālēānt custōdīre who can be able to keep
 īmpudīcas muliērēs. unchaste women.

FABLE CXXXV.

De Vīro rēcūsante cly-
stērēs.

Of the Man refusing cly-
sters.

QUIDAM vīr, Germānus
 natiōne, admōdum dīvēs,
 ægrōtābat; ad curandum
 quem plūrēs medīci
 accessērunt, (etēnim muscæ
 convōlant catervatim ad
 mel) unus quōrum dīcēbat
 inter cætēra, esse
 opus clystēribus, si vel-
 let convalescēre; quod
 cū vir audīret, insuētus
 medicīnæ hujusmōdi, per-
 citus furōre, jūbet
 medīcos ējci
 dōmō, dīcens, eos
 esse insanos, qui, cū
 caput dōlēret, vellent
 medēri podicem.

A Certain man, a German
 by nation, very rich,
 was sick; to cure
 whom many physicians
 came, (for the flies
 fly in heaps to
 honey) one of whom said
 among other things, that there was
 need of clysters, if he wish-
 ed to recover; which
 when the man heard, unaccustomed
 to medicine of this kind, mo-
 ved with anger, he commands
 the physicians to be cast out
 of his house, saying, that they
 were mad, who, when
 the head was pained, were willing
 to cure the breech.

MOR.

Hæc fabūla indicat,
 omnia, quamvis salutāria,
 vīdēri et aspēra et obfū-
 tūra insuētis et īnex-
 pertis.

MOR.

This fable shows,
 that all things, though salutary,
 seem both rough and hurt-
 ful to the unaccustomed and inex-
 periented.

FABLE CXXXVI.

De Asinō agrōtāntē, et Lūpīs vīsītāntibus eum. *Of the Ass falling sick, and the Wolves visiting him.*

ASINUS agrōtābat, et fāmā exīverat, eum moritūrum citō; igitur, cum lūpi vērēssent ad vīsendum eum, et pētērent à filiō, quomōdo ejus pāter valeret, ille respondit per rimulam ostii, melius, quàm vellētis.

MOR.

Hæc fabula indicat, quòd multi fingunt ferre mortem aliōrum cum molestiā, quos tamen cūpīunt intērīre celeritēr.

THE ass was sick, and a report had gone out, that he would die quickly; therefore, when the wolves had come to visit him, and were asking of the son, how his father did, he answered them through the chink of the door, better, than ye would wish him.

MOR.

This fable shows, that many pretend to bear the death of others with trouble, whom yet they desire to die quickly.

FABLE CXXXVII.

De Nūce, Asīno, et Muliere. *Of the Nut-tree, the Ass, and the Woman.*

QUÆDAM mulier interrogābātnūcem, nascentem secus viam, quæ impetēbātur saxis à populo prætēreūnte, quare esset itā amēns, ut quòd plūribus et majōribus verbērībus caderētur, eò plūrēs et præstantiōres fructūs procreāret? Cui inquit, esne immēmor proverbii

A Certain woman asked a nut-tree, growing nigh the way, which was beaten with stones by the people passing by, why it was so mad, that with the more and larger strokes it was lashed, the more and better fruits it would bear? To whom it said, are you unmindful of the proverb

dīcentīs, ita nux, asīnus, et mulier, sunt ligātī sīmīlī lēgē. Hæc tria faciunt nīl rectē, si verbēra cessant.

saying thus, a walnut-tree, an ass, and a woman, are bound by a similar law. These three do nothing rightly, if stripes cease.

MOR.

Hæc fabūla indicat, homīnēs sæpē sōlēre confodere se propriīs jaculīs.

MOR.

This fable shows, that men often are used to wound themselves with their own darts.

FABLE CXXXVIII.

De Asīno, non invēniēte finem lābōrum.

Of the Ass, not finding the end of his labours.

ASINUS *angēbātur plūrimū hyberno tempore quod afficeretur nimīo frīgore, et hāberet dūrum victum paleārum; quare optābat vernam temphērem, et tēnēras herbas. Sed cū ver advēnisset, et cōgeretur à domīno, qui erat figūlus, deferre argillam in arēam, et lignum ad fornācem, et inde latēres et tēgūlas ad diversa lōca; pertæsus vērīs, in quo tōlerābat tot lābōres, spērābat æstātem, ut domīnus impēdītus messe pātērētūreum quiescere; sed tunc quōque, cū compelleretur ferre messes in arēam, et inde tritīcum dōmum, nec esset lōcus*

THE ass was grieved very much in winter time, that he was affected with too much cold, and had hard food of chaff; wherefore he desired the spring season, and the tender grass. But when spring had come, and he was compelled by his master, who was a potter, to carry clay into the yard, and wood to the furnace, and thence bricks and tiles to diverse places; tired of the spring, in which he suffered so many labours, he hoped for summer, that the master being hindered by the harvest would suffer him to rest; but then also, when he was compelled to carry the corn into the barn, and thence the wheat home, nor was there time

quiēti sibi; saltem sperābat
autumnū fōre finem
labōrum: sed, cū ne
tunc quōque cernēret finem
mālōrum, cū quotidie
vīnum, pōma, et lignum
essent portanda; rursus
efflagitābat nivem et
glaciem hyēmis, ut tunc,
saltem, aliqua rēquies con-
cederetur sibi à tantis
labōribus.

for rest to him; at least he hoped
that autumn would be the end
of his labours: but, when not
then indeed he perceived an end
of evils, seeing daily
that wine, apples, and wood
were to be carried; again
he desired the snow and
ice of the winter, that then,
at least, some rest might be
granted to him from so great
labours.

MOR.

Hæc fabula indicat,
esse nullā temporā præsenti-
tis vitæ, quæ non sunt sub-
jecta perpetuis laboribus.

MOR.

This fable shows,
that there are no times of the pre-
sent life which are not sub-
ject to perpetual labours.

FABLE CXXXIX.

De Mure, qui volēbat
contrahere amicitiam cum
Fele.

Of the Mouse, who desired
to contract a friendship with
the Cat.

COMPLURES murēs, com-
mōrāntes in cavo
fiariētis, contemplābantur
fēlem, quæ incumbēbat in
tabulato, capite
dēmisso, et tristi vultu.
Tunc unus ex iis inquit, hoc
animāl videtur admōdum
bēnignum, et mīte;
et enim præfert quandam
sanctimōniam ipso vultu;
volo allōqui ipsam,
et nectere indissolubilem
amicitiam cum eā; quæ
cū dixisset, et accessis-

MANY mice, lod-
ging in the hollow
of a wall, espied
a cat, who lay on
the boarded floor, with her head
hung down, and a sad countenance.
Then one of them said, this
animal seems very
kind and mild;
for she shows a certain
sanctity in her very countenance;
I will speak to her,
and knit a stable
friendship with her; which
when he had said, and had ap-

*set proprius, erat captus,
et dilaceratus a fēle.
Tunc ceteri, vidētes hoc,
aiēbant sēcum, prōfectō
non est crēdendum tēmērē
vultui.*

MOR.

*Hæc fabūla innūit,
homīnēs non esse judicandos
ē vultu, sed ex opēribus;
cum atrōces lūpi sæpe
dēlītēscant sub ovīnā pelle.*

*proached nearer, he was caught,
and torn to pieces by the cat.
Then the rest, seeing this,
said with themselves, truly
we ought not to trust rashly
to the countenance.*

MOR.

*This fable hints,
that men are not to be judged
by the countenance, but by works;
seeing fierce wolves often
lie hid under a sheep's skin.*

FABLE CXL.

*De Asīno, qui servīēbat
ingrāto Hero.*

*Of the Ass, who was serving
an ungrateful Master.*

A Sīnus, qui servīverat
ingrāto hero multos
annos inoffenso pēdē,
sēmēl ut fit, dum esset
pressus grāvi sarcinā, et
incēderet salebrōsā viā,
rēcīdēbat sub onēre. Tum
implācābilis dōmīnus com-
pellēbat eum surgēre multis
vertērībus, nuncūpans
ignāvum et pīgrum animal.
At miser asīnus dicēbat
sēcum, inter hæc vertēra,
īnfelix ego, qui sortitus sum
tam ingrātam herum! Nam
quamvis servīverim ei multo
tempōre sine offensā, tāmen
non compensat hoc unum
delictum meis tot pristinis
bēneficiis.

THE ass, who had served
an ungrateful master many
years with an inoffensive foot,
once, as it happens, whilst he was
pressed with a heavy load, and
was going on an uneven road
fell under the burden. Then
the implacable master com-
pelled him to rise with many
stripes, calling him
a lazy and dull animal.
But the miserable ass said
with himself, among these stripes,
unhappy I, who have gotten
so ungrateful a master! For
though I have served him a long
time without offence, yet
he does not weigh this one
fault with my so many ancient
kindnesses.

MOR.

Hæc fabula conficta est in eos, qui, immemores beneficiorum collatorum sibi prossequuntur etiam minimam offensam sui benefactoris in se atroci pœnâ.

MOR.

This fable was invented for those, who, unmindful of kindnesses conferred on them, punish even the least offence of their benefactor against themselves with severe punishment.

FABLE CXLI.

De Lupo, suadente Histrici, ut depōneret sua tela.

Of the Wolf, persuading the Porcupine, that she would lay down her darts.

LUpus esuriens intendērat animum in histricem, quam tamen non audēbat invadere, quia erat munita undique sagittis. Autem astutiā excogitatā perdendi eam, cepit suadere illi, ne portaret tantum onus telorum tergō tempore pacis, quandoquidem sagittarii non portarent aliquid, nisi cum tempus praelii instaret: cui histrix inquit, est credendum semper esse tempus praeliandi adversus lūpum.

THE wolf hungering had bent his mind upon the porcupine, which nevertheless he dared not to attack, because she was fortified every where with darts. But a trick being devised of destroying her, he began to persuade her, that she would not carry so great a burden of darts on her back in time of peace, seeing the archers did not carry any thing, except when the time of battle was near: to whom the porcupine said, I ought to believe always that there is a time of fighting against a wolf.

MOR.

Hæc fabula innuit, sapientem virum oportere semper esse munitum adversus fraudes inimicorum, et hostium.

MOR.

This fable hints, that a wise man ought always to be fortified against the deceits of enemies, and foes.

FABLE CXLII.

*De MURE liberānte
MILVUM.*

MUS, *conspicātus*
milvum *implicītum*
laquēo *aucūpis*, misertus est
avis, quamvis *inimicæ* sibi;
vincūlisque abrōsis
dentibus, fēcit *viam*
sibi *evōlandi*. Milvus,
immēmor tantī *beneficii*,
ubi *vīdit* se *solutum*,
corripīens *mūrem* suspīcan-
tem *nīl* tāle, *lācērāvit*
unguibus, *et* rostro.

MOR.

Hæc *fabūla* indicat,
mālignos vīrōs *sōltere* repen-
dere *gratias* hujus *mōdi*
suis *benefactoribus*.

*Of the MOUSE freeing
the KITE.*

THE mouse, having *espied*
the kite *entangled*
in the snare *of the fowler*, pitied
the bird, though *hostile* to him,
and the bands being gnawed
with his teeth, he made a way
for him *of flying out*. The kite,
unmindful of so great kindness,
when he saw himself loosed,
seizing the mouse suspect-
ing no such thing, tore him
with his claws, and bill.

MOR.

This *fable* shows,
that wicked men are used to re-
pay favours of this kind
to their benefactors.

FABLE CXLIII.

*De Cochleā pētēntē à Jovē,
ut possset ferre
suam dōmum sēcum.*

*Of the Snail desiring of Jupiter,
that she might be able to carry
her house with her.*

CUM *Jupiter*, ab *ex-*
ordio mundi,
ēlargīrētur singulīs *animā-*
tibus mūnera, quæ peti-
tissent, *cochlēa* petiit
ab eo, ut posset
circumferre suam dōmum.
Interrogāta a Jove, quare
exposcēret tāle mūnus ab

WHEN *Jupiter*, from the be-
ginning of the world,
bestowed on all the ani-
mals the gifts, which they
had desired, the snail desired
of him that she might be able
to carry about her house.
Being asked by Jupiter, why
she asked such a gift from

eo, quod fütürum erat grave, et mölestum illi, inquit, mälö ferre tam grave onus perpietüö, quäm non posse vitäre malum vicinnum, cüm mihi libüerit.

MOR.

Hæc fabüla indicat, vicinritatem mälörum fugiendam omni incommodö.

him, which would be heavy, and troublesome to her, she said, I choose rather to bear so heavy a burden perpetually, than not to be able to avoid a bad neighbour, when I please.

MOR.

This fable shows, that the neighbourhood of bad men is to be avoided with every inconvenience.

FABLE CXLIV.

De Herinaceo, ejiciente
Vipëram hospitem.

Of the Hedge-Hog, casting out
the Viper her landlady.

HERINACËUS, præsentiens hyëmem adventäre, rogävit vipëram, ut concederet locum sibi in suä cavernä adversus vim frigöris; quod cüm illä fecisset, herinaceus, hervolvens se huc atque illüc, pungëbat vipëram acuminë spinärum, et torquëbat vehëmentër; illä vidëns se mälë tractätam, quando suscepit herinaceum hospitio, öräbät cum blandis verbis, ut exiret, cüm locüs esset nimis angustus duöbus. Cui herinaceus inquit, exeat, qui nequit manëre hic; quare vipëra sentiens, non esse locäm

THE hedge-hog, perceiving the winter to approach, asked the viper, that she would grant room to him in her cavern against the violence of the cold; which when she had done, the hedge-hog, rolling himself hither and thither, pricked the viper with the sharpness of his darts, and tormented her exceedingly, she seeing herself ill treated, when she received the hedge-hog in lodging, entreated him with fair words, that he would go out, seeing the place was too narrow for two. To whom the hedge-hog said, let him go out, who cannot stay here; wherefore the viper perceiving, that there was not room

sibi ibi, cessit illinc for her *there*, departed *thence*.
ex hospitio. out of her *lodging*.

MOR.

Hæc fabula indicat, eos
non esse admittendos in con-
sortium, qui possunt ejicere
nos.

MOR.

This *fable* shows, that *they*
are not to be admitted into fel-
lowship, who are able to cast us
out.

FABLE CXLV.

De quodam Agricola et
Poeta.

Of a certain Farmer and
a Poet.

Quidam agricola accē-
dens ad poetam, cujus
agros colēbat, cum offen-
disset eum solum inter librōs,
interrogābat eum quo
facto posset vivēre ita solus?
Cui ille inquit, tantum
coepi esse solus, postquam
advēnistī huc.

A Certain farmer co-
ming to a poet, whose
fields he ploughed, when he had
found him alone among his books,
asked him by what
way he was able to live so solitary.
To whom he said, I only
began to be solitary, since
you came hither.

MOR.

Hæc fabula indicat,
erūdītos viros, qui conti-
nūo stipantur turbā
doctissimorum virorum,
tunc esse solos, cum fuerint
inter illiteratos hominēs.

MOR.

This *fable* shows,
that learned men, who conti-
nually are thronged with a crowd
of the most learned men,
then are alone, when they are
among illiterate persons.

FABLE CXLVI.

*De Lüpō, indūto pelle
Ovis, qui dēvōrābāt
grēgem.*

*Of the Wolf, clothed with the skin
of a Sheep, who devoured
the flock.*

LUpūs indūtus pelle
ovis, immiscuit se
grēgi ovium, et
quotidie occidebat aliquam
ex eis: quod cum pa-
stor animadvertisset, suspen-
dit illum in altissimā
arbore, Autem cæteris
pastoribus interrogantibus,
cur suspendisset ovem,
aiēbāt, quidem pellis est
ovis, ut vidētis; autem
ōpera erant lūpī.

A Wolf, clothed with the skin
of a sheep, mixed himself
with a flock of sheep, and
daily killed some
of them: which, when the shep-
herd had observed, he hang-
ed him on a very high
tree. But the other
shepherds inquiring,
why he had hung a sheep,
he said, indeed, the skin is
a sheep's, as you see; but
the works were a wolf's.

MOR.

Hæc fabula indicat,
hominēs non esse iudican-
dos ex habitu, sed ex
operibus; quoniam multi
faciunt ōpera lūpīna sub
vestimentis ovium.

MOR.

This fable shows,
that men are not to be judg-
ed by their dress, but by
their works; because many
do the works of wolves under
the garments of sheep.

FABLE CXLVII.

*De CANE occidente OVES
sui Domini.*

*Of the DOG killing the SHEEP
of his Master.*

QUIDAM pastor dederat
suas ovēs canī custō-
diendas, pascens illum
optimis cibis. At ille sæpe
occidebat aliquam ovem;
quod cum pastor animad-

A Certain shepherd had given
his sheep to his dog to be
kept; feeding him
with the best meats. But he often
killed some sheep;
which when the shepherd had ob-

vertisset, *cāpiēns* cānem, *vōlēbat* occidēre eum. Cui cānis inquit, *quare* cūpis *perdere* me? *Sum* unus ex tuis domesticis; *potius* *intērfice* lūpum, qui *continūo* *insidiātur* tuo ovīli. Imō, inquit pastor, *pūto* te *māgis* dignum morte, quā *lūpum*: etenim ille *profiētur* se meum *hostem* pālām; verò tu, *sub* *speciē* *amīcitīæ*, *quotidiē* *imminūis* meum *grēgem*.

MOR.

Hæc fabūla indicat, eos esse *pūniēdos* longē *magis*, qui *lādunt* nos *sub* *speciē* *amīcitīæ*, quā *qui* *profiētur* sē *nostros* *inimīcos* pālām.

served, *catching* the dog, he *designed* to kill him. To whom the dog said, *wherefore* do you desire to destroy me? I am one of your domestics; rather *slay* the wolf, who *continually* *lies in wait* for your *sheepfold*. Nay, says the shepherd, *I think* that you are more worthy of death, than the wolf: for he *professes* himself my enemy openly; but you, under the show of friendship, daily *diminish* my flock.

MOR.

This fable shows, that they are to be *punished* far more, who hurt us under the show of friendship, than they who profess themselves our enemies openly.

FABLE CXLVIII.

De ARIETE pugnāntē cum TAURO.

Of the RAM fighting with the BULL.

ERAT quīdam ariēs *inter* ovēs, qui hābēbat tam firmum cāput et cornūa, ut stātim et *fācile* *sūpēraret* ceteros ariētēs; quāre cū *invēnīret* nullum ariētem ampliūs, qui auderet obsistere sibi *occursanti*, *elātus* *crebris* *victōriis*, ausus est *provocāre* taurum ad pugnam; sed *prīmo* congressu,

THERE was a certain ram among the sheep, who had so strong a head and horns, that instantly and easily he could overcome the other rams; wherefore when he found no ram any longer, who dared to withstand him running against him, puffed up with frequent victories, he dared to challenge a bull to battle; but at the first attack,

cūm ārīetāvisset in
frontem tauri, est rēper-
cussus tam atrōci ictu,
ut, fērē mōrīēns, dīcēret
hæc, stultus ego!
quid ēgi? Cur ausus sum
lācessēre tam pōtentem ad-
versārium, cui natūra
creāvit me impārem?

when he had butted against
the forehead of the bull, he was
struck back with so cruel a blow,
that, almost dying, he said
these words, fool that I am!
what have I done? why have I dared
to provoke so powerful an ad-
versary, to whom nature
hath created me unequal?

MOR.

Hæc fabūla indicat, non
esse certandum cum
pōtentiōribus.

MOR.

This fable shows, that we
must not contend with
the more powerful.

FABLE CXLIX.

De Aquilā rāpiente Filios
Cunīcūli.

Of the Eagle snatching the Young
of the Coney.

AQUILA, nīdūlāta in
altissimā arbōre, ra-
pūerat filios cunīcūli,
qui pascēbātur non longē
illinc, in prædam suōrum
pullōrum; quam cunī-
cūlus orābat blandis verbis,
ut dignārētur restituere
suos filiōs sibi; at illa,
arbitrans eum esse pusillum
et terrēstre animal,
dīlacērābat eos ungūibus,
quos apphonēbat suis pullis
epulāndos in conspectu
matris: tunc cunīcūlus,
commōtus morte suōrum
filiōrum, haud permīsit
hanc injūriam abire impu-
nītam; etēnim effōdit
arbōrem, radicītus, quæ

THE eagle, having built a nest in
a very high tree, had snatch-
ed away the young of the coney,
who was fed not far
from thence, for the prey of her
young; which the co-
ney besought with fair words,
that she would condescend to restore
her young to her; but she,
supposing him to be a little
and earthly animal,
tore them with her talons,
which she set before her young
to eat in the sight
of the dam: then the coney,
moved at the death of his
young, permitted not
this injury to go unpunish-
ed; for he dug up
the tree by the roots, which

sustinēbat nīdum quæ
prōcēdens lēvi impulsu
 ventōrum, *dejēcit*
pullos aquilæ, adhuc implū-
 mes, in hūmum, qui,
depassi à fēris, præ-
 būerunt solatium doloris
cunicūlo.

sustained the nest, which
 falling with a light blast
 of the winds, threw down
 the young of the eagle, as yet un-
 fledged, upon the ground, who,
 being eaten up by the wild beasts, af-
 forded comfort of grief
 to the coney.

MOR.

Hæc fabūla indicat, ne-
 minem frētum suā potentiā
debēre despīcere imbecilliores,
 cūm aliquando infirmiores
ulciscantur injūrias poten-
tiorum.

MOR.

This fable shows, that no
 man relying on his own power
 ought to despise the weaker,
 seeing that sometimes the weaker
 revenge the injuries of the more
 powerful.

FABLE CL.

De Lupo, pisce fluvii,
affectante regnum
māris.

Of the Pike, a fish of the river,
affecting the dominion
of the sea.

ERAT lūpus, in quo-
 dam amne, qui ex-
 cēdēbat ceteros pisces
ejūsdem fluminis in pul-
chritūdine, magnitūdine, ac
robore; unde omnes admī-
 rābantur, et afficiēbant
 eum maximo honore;
 quare elātus superbiā
 cēpit appetere majorem
 principātum. Igītur ame-
 ne relīcto, in quo regnā-
 verat multos annos, ingres-
 sus est māre, ut vendi-
 cāret regnum ejus sibi;
 sed offendens delphī-
 num mīræ magnitūdinis,

THERE was a pike, in a cer-
 tain river, who ex-
 ceeded the other fishes
 of the same river in fair-
 ness, largeness, and
 strength; whence all admī-
 red, and treated
 him with the greatest honour;
 wherefore puffed up with pride
 he began to covet greater
 pre-eminence, therefore the ri-
 ver being left, in which he had
 reigned many years, he entered
 the sea, that he might chal-
 lenge the dominion of it to him-
 self; but finding a dol-
 phin of wonderful size,

qui regnābat in illo, est itā insectātus ab illo, ut aufūgiens vix ingrēdērētur ostium amnis, unde ausus est exīre non amplīus.

who reigned in it, he was so pursued by him, that flying away scarcely could he enter the mouth of the river, whence he dared to go out no more.

MOR.

Hæc fabūla admōnet nos, ut, contenti nostris rēbus, non appētāmūs, quæ sunt longē majōrā nostris vīribūs.

MOR.

This fable admonishes us, that, content with our own things, we ought not to covet those which are by far greater than our strength.

FABLE CLI.

De OVE convitiāntē Pastōri.

Of the SHEEP railing on the Shepherd.

Ovis convitiābātur pastōri quod non contentus lactē, quod mulgēbat ab eā in suum usum, et ūsum filiōrum, insūper dēnūdāret illam vellere. Tunc pastor irātus trahēbat ejus filium ad mortem. Ovis inquit, quid pējus pōtēs facere mihi? Pastor inquit, ut occīdam te, et projiciā devōrandam lūpis et canibus. Ovis siluit, formīdans adhuc majōra mālā.

A Sheep railed on her shepherd, because not content with the milk, which he milked from her for his own use, and the use of his children, moreover he stripped her of the fleece. Then the shepherd being angry dragged her young one to death. The sheep says, what worse are you able to do to me? The shepherd says, that I may kill you, and throw you out to be devoured by the wolves and dogs. The sheep was silent, fearing yet greater calamities.

MOR.

Hæc fabūla indicat, hominēs non debere excarescere in Deū, si permittat divitias et filios auferri ipsis; cū possit inferre etiā majōrā sup-

MOR.

This fable shows, that men ought not to grow warm against God, if he permit riches and children to be taken from them; when he is able to bring even greater punish-

plicia *ipsis et viventibus* *ments on themselves both living*
et mortuis. *and dead.*

FABLE CLII.

De Aurīga & Rōtā
Currūs strīdente.

Of the Waggoner and the Wheel
of the Waggon creaking.

A Urīga *interrōgābat*
 currum, *quare*
 rōtā, *quæ erat deterior,*
 strīderet, *cū cætēræ non*
fācerent idem? Cui
currus inquit, ægrōti
semper consueverunt esse
moīosi et quērūli.

THE waggoner *asked*
 the waggon, *why*
 the wheel, *which was worse,*
 creaked, *when the rest did*
not do the same? To whom
the waggon said, the sick
always are used to be
peevish and complaining.

MOR.

Hæc fabūla indicat, mālā
semper sōlère impellere
homīnēs ad quērīmōniam.

MOR.

This fable shows, that calamities
aways use to drive
men to complaint.

FABLE CLIII.

De Vīro vōlente expēriri
Amīcos.

Of the Man willing to try
his Friends.

QUIDAM *vir admōdum*
dīvēs et liberālis,
hābēbat magnam cōpiam
amīcōrum, quos sæpe invī-
tābat ad cœnam, ad quem
accēdebant libentissimē.
Autem vōlens expēriri, an
essent fidēlēs sibi
in labōribus et pericūlis,
convōcāvit eos omnes, di-
cens, inīmīcos esse obortos

A Certain *man very*
 rich *and liberal,*
 had *a great number*
 of friends, *whom often*
 invited *to supper; to whom*
 they came *very gladly.*
 But *willing to try, whether*
 they would be *faithful to him*
 in labours *and dangers,*
 he called together *them all, say-*
 ing, *that enemies had risen against*

sibi, quos stătuit
occidere; quare, armis cor-
reptis, irent sēcum,
ut ulciscērentur injūrias
illātas sibi. Tum omnes
caphērunt excūsāre se,
prāter dūōs. Igītur, catēris
rēpudiātis, hābuit tantūm
illos dūōs in numēro
amīcōrum.

him, whom he resolved
to kill; wherefore, arms being
taken up, they should go with him,
that they might revenge the injuries
offered to him. Then they all
began to excuse themselves,
except two. Therefore, the rest
being rejected, he kept only
those two in the number
of his friends.

MOR.

Hæc fabūla indicat, ad-
versam fortūnam esse
optimum expēriēmentum
amīcitiæ.

MOR.

This fable shows, that ad-
verse fortune is
the best expēriēment
of friendship.

FABLE CLIV.

*De Vulpē laudante carnem
Lepōris Cāni.*

*Of the Fox praising the flesh
of the Hare to the Dog.*

CUM vulpes fūgārētur
à cāne, et jamjam
esset cāpiēnda, nec
cognoscērēt ullam āliam
viam evādendi, inquit, O
cānis, quid cūpis perdē-
rē me; cujus cāro non pō-
tēst esse ulli ūsūi tibi?
cāpe pōtiūs illum lepōrem;
(etēnim lēpus ādērat propē)
cujus carnem mortāles dīcunt
esse suāvissimam. Igītur
cānis, mōtus consilio
vulpis, vulpe ōmissā,
insēcūtus est lepōrem; quem
tāmēn non pōtuit capere ob
ejus incrēdibilem velōcī-
tātem. Post paucos diēs

WHEN the fox was put to flight
by the dog, and just now
was to be caught, nor
knew any other
way of escaping, he said, O
dog, why do you desire to de-
stroy me, whose flesh can-
not be of any use to you?
catch rather that hare;
(for the hare was nigh)
whose flesh men say
is very sweet. Therefore
the dog, moved with the advice
of the fox, the fox being let alone,
pursued the hare; which
yet he could not catch for
his incredible swift-
ness. After a few days

lēpus conveniens *vulpem* accusabat *eam* vehementer, (*etēnim* audiērat *ejus* verba) quod demonstrasset *se* cānī. Cui *vulpēs* inquit, *lepus*, quid accusas *me*, cūm laudavi *te* tantōphēre? Quid dīcēres, si vituperāssem *te*?

the hare meeting *the fox* accused *her* violently, (*for* he had heard *her* words) because she had shown him to the dog. To whom the fox said, O hare, why do you accuse me, when I have praised you so greatly? What would you say, if I had slighted you?

MOR.

Hæc fabula indicat, hōmīnēs māchīnārī perniciem aliis sub spēcīe laudatiōnis.

MOR.

This fable shows, that men contrive destruction for others under the pretence of commendation.

FABLE CLV.

De Lepōre pētente Calliditatem, & Vulpe Celēritatem à Jove.

Of the Hare asking Craftiness, and the Fox Swiftness from Jupiter.

LEpūs et vulpēs pētēbant à Jove; hæc, ut adjungēret celeritatem suæ calliditāti; ille, ut adjungēret calliditatem suæ celeritāti: quibus Juppiter itā respondit; elargīti sūmus mūnēra singulis animantibus, ab origine mundi, è nostro liberalissimo sinu; sed dēdisse omnia uni fuisset injuria aliorum.

THE hare and the fox begged of Jupiter; the one, that he would join swiftness to her craftiness; the other, that he would join craftiness to his swiftness: to whom Jupiter thus answered; we have bestowed gifts on all living creatures, from the beginning of the world, out of our most liberal bosom; but to have given all to one would have been the injury of others.

MOR.

Hæc fabula indicat, Dēum esse largitum sua

MOR.

This fable shows, that God has bestowed his

*mūnēra ita æquālī lance,
ut quisque debēat esse con-
tentus suā sorte.*

*gifts with so equal a balance,
that every one ought to be con-
tent with his own lot.*

FABLE CLVI.

*De Equo inculto, sed
velōci, et cætēris irrī-
dentibus eum.*

*Of the Horse ugly, but
swift, and the rest mock-
ing him.*

COmplūres equi fuērant
adducti ad Circensēs
lūdos, ornāti pulcherrī-
mis phālēris, præter unum,
quem cætēri irridēbant, ut
incultum, et ineptum ad
tāle certāmen; nec opīnā-
bantur, fūtūram unquam
victōrem. Sed ūbī tempus
currendi advēnit, et, sig-
no tubæ dāto,
cuncti exsiliēre è carcēre,
tum dēmum innōtuit, quantō
hic paulō antè irrīsus su-
pērāret cætēros velōcītate;
etēnim, omnibus aliis rēlic-
tis post se longo intervallo,
essēcūtus est palmam.

MANY horses were
brought to the Circensian
games, adorned with very beauti-
ful trappings, except one,
whom the rest laughed at, as
ugly, and unfit for
such an engagement; nor did they
think, that he would be ever
the conqueror. But when the time
of running approached, and, the sig-
nal of the trumpet being given,
all started from the goal,
then at last it appeared, how much
this horse a little before derided, ex-
celled the rest in swiftness;
for, all the others being
left behind him a long distance,
he gained the victory.

MOR.

*Fabūla significat, hōmīnes
non iudicandos ex habitu,
sed ex virtūte.*

MOR.

*The fable signifies, that men
are not to be judged by their dress,
but by their virtue.*

FABLE CLVII.

*De Rustico admisso ad
Jurisconsultum per vocem
Hædi.*

*Of the Countryman admitted to
a Lawyer by the voice
of a Kid.*

QUIDAM rusticus, im-
plicatus gravi litē,
accessit ad quendam juris-
consultum, ut, eo patrōno,
explicāret se. At
ille, impeditus aliis negō-
tiis, jubet renunciāri,
se nunc non posse vacā-
re illi; quare
abiret rēditurus
aliās. Rusticus,
qui fidēbat ei plurimū,
ut vētēri et fido amīco,
nunquam admittēbatur.
Tandem dēfērēns hædum,
adhuc lactentem et
pinguem, secum, stābat ante
fōrēs jurisphēriti, et
vellēcans hædum, cōēgit
illum balāre. Janitor,
qui solēbat admittēre eos,
qui portārent dōna, ex
præcepto heri,
voce hædi audītā,
illico apēriens janūam,
jubet hōminem intrōire.
Tunc rusticus, conver-
sus ad hædum, inquit, mi
hædūle, āgō grātias tibi,
qui effēcisti has fōres tam
facilēs mihi.

A Certain countryman, en-
tangled in a heavy suit,
went to a certain law-
yer, that, he being his patron,
he might extricate himself. But
he, hindered with other af-
fairs, orders him to be told,
that he now was not able to at-
tend to him; wherefore
he should go away to return
at another time. The countryman,
who trusted to him very much,
as an old and faithful friend,
never was admitted.
At length bringing a kid,
as yet sucking, and
fat, with him, he stood before
the door of the lawyer, and
plucking the kid, forced
him to bleat. The porter,
who, used to admit those,
who brought gifts, at
the command of his master,
the voice of the kid being heard,
presently opening the gate,
orders the man to enter.
Then the countryman, having
turned to the kid, said, my
little kid, I give thanks to you,
who have made these doors so
easy to me.

MOR.

Fabūla indicat, nullas
rēs esse tam dūras et diffi-

MOR.

The fable shows, that
no things are so hard and diffi-

cilēs, quas munērā non cult, which gifts cannot
aperiānt. open.

FABLE CLVIII.

*De Sēnē deſiciente
Saxis Juvēnem
dīripientem Pōma ſibi.*

*Of the old Man driving down
with Stones the young Man
stealing Apples from him.*

QUIDAM sēnēx orābat
juvēnem dīripientem
pōma sibi blandis verbis,
ut descendēret ex
arbōre, nec vellet auferre
suas res; sed cūm fundē-
rēt verba incassum, juvēne
contemnente ejus ætātem
et verba, inquit, audio,
esse aliquam virtūtem non
tantūm in verbis, verūm
etiam in herbis; igitur cæpit
vellere grāmen, et jacere in
illum; quod juvenis
conspicātus ridēbat vēhe-
menter, et arbitrābātur
sēnem dēlirāre, qui crē-
dēret, se posse deſcē-
lere eum ex arbōre. Tunc
sēnēx, cūpiens expēriri
omnia, inquit, quando verba
et herbæ vālēt nil
adversus raptōrem meārum
rērum, āgam cum
lapidibus, in quibus quoq.
dīcunt esse virtūtem; et
jāciens lapidēs, quibus
implēverat grēmium, coēgit
illum descendere, et abire.

A Certain old man entreated
a young man stealing
apples from him with fair words,
that he would descend from
the tree, and would not take away
his things; but when he utter-
ed words in vain, the young man
despising his age,
and words, he said, I hear,
that there is some virtue not
only in words, but
also in herbs; therefore he began
to pull grass, and to throw it at
him; which the young man
having seen laughed might-
ily, and thought that
the old man was doting, who be-
lieved, that he was able to drive
him down out of the tree. Then
the old man, desiring to try
all things, said, when words
and herbs avail nothing
against the stealer of my
things, I will pelt him
with stones, in which also
they say that there is virtue; and
throwing stones, with which
he had filled his lap, he forced
him to come down, and to go away.

MOR.
Hæc *fabŭla* indicat,
omnia [esse] tentanda
sapienti, priusquam
confŭgiat ad auxilium
armōrum.

MOR.
This *fable* shows,
that all things are to be tried
by a wise man, before
he has recourse to the help
of arms.

FABLE CLIX.

De Lusciniā pollicente
Accipitri cantum pro
suā vitā.

Of the Nightingale promising
the Hawk a song for
her life.

Lusciniā comprehensā
à famēlico accipitre,
cū intelligeret, se
fore devorandam ab eo,
rogabat eum blandē, ut
dimitteret se, polli-
cita, sēsē relātūrā
ingentem mercēdem pro
tanto bēnēficio. Autem cū
accipiter rogāret, quid
gratiæ posset rēferre
sibi; inquit, demulcēbo
tuas aures dulcibus cantibus.
Accipiter respondit, mālō,
demulcēas meum ventrem;
possum vīvere sine tuis
cantibus, sed non sine
cibo.

THE nightingale being caught
by a hungry hawk,
when she understood, that she
would be devoured by him,
asked him fairly, that
he would dismiss her, having
promised, that she would pay him
a great reward for
so great a kindness. But when
the hawk asked, what
favcur she could return
to him; she said, I will soothe
your ears with sweet songs.
The hawk answered, I had rather,
you would soothe my belly;
I am able to live without your
songs, but not without
meat.

MOR.
Hæc *fabŭla* docet, uti-
lia [esse] antepōnenda
jūcundis.

MOR.
This *fable* teaches, that pro-
fitable things are to be preferred
to pleasant.

FABLE CLX.

*De Lëone eligente Porcum
sœcũ sibi.*

*Of the Lion choosing the Hog
as a companion to himself.*

LEO, cũ vellet
adsciscere sœcios sibi,
et multa animãlia optarent
adjungere sēsē illi, et
exposcerent id vôtis et
prœcibus, cætēris sprētis,
völũit inire
societãtem solũ cum porco.
Autem rögãtus causam,
respondit, quia hoc ani-
mal est aded fidum, ut nun-
quam relinqũrets suos amĩcos
et sœcios in ullo, quantumvis
magno, discrĩmine.

THE lion, when he desired
to take companions to himself,
and many animals wished
to join themselves to him, and
requested it with vows and
prayers, the others being despised,
chose to enter into
society only with the hog.
But being asked the cause,
he answered, because this ani-
mal is so faithful, that he ne-
ver would leave his friends
and companions in any, ever so
great, danger.

MOR.

Hæc fabũla dœcet,
amĩcitiam eõrum apĩtēten-
dam, qui tempore adver-
sitãtis non rēfērunt pēdem
à præstando auxilio.

MOR.

This fable teaches,
that the friendship of those is to be
desired, who in the time of ad-
versity do not draw back their foot
from affording assistance.

FABLE CLXI.

*De Culice pētente cĩbum &
hospitium ab Ape.*

*Of the Gnat asking meat and
lodging of the Bee.*

CUM culex hyberno
tempore conjiceret, se
peritũrum frigore et
famē, accessit ad alveãria
apium pētens cĩbum et
hospitium ab eis; quæ
si fuisset consœcũtus ab eis

WHEN the gnat in the winter
time conjectured, that he
would perish with cold and
hunger, he went to the hives
of the bees asking meat and
lodging from them; which
if he could have obtained from them

promittebat, *se edocturum earum filios artem musicæ. Tunc quædam apis respondit, at ego mallem, quod mei liberi ediscant meam artem, quæ poterit eximere eos à periculo famis et frigoris.*

he promised, *that he would teach their children the art of music. Then a certain bee answered, but I would rather, that my children would learn my art, which will be able to exempt them from the danger of hunger and cold.*

MOR.

Hæc *fabula* admōnet nos, ut *erudiāmus* nostros *liberos* his *artibus*, quæ valent *vindicāre* eos ab *inopiā*.

MOR.

This *fable* admonishes us, that *we should instruct* our children in those arts, which are able to defend them from want.

FABLE CLXII.

De Asino tubicīne, et Lepore tabellario.

Of the Ass the trumpeter, and the Hare the letter-carrier.

LEO, *rex quadrupēdum, pugnatūrus adversus volūcres, instruēbat suas acies: autem interrogatus ab urso, quid inertia asini, aut timiditas lepōris confēret vicioriam ei, quos cernēbat adesse ibi inter ceteros, respondit, asinus, clangore suæ tubæ, concitābit, milites ad pugnam; verō lepus fungetur officio tabellarii ob celeritatem pedum.*

THE lion, *the king of the four-footed beasts, about to fight against the birds, arranged his troops: but being asked by the bear, how the sluggishness of the ass, or the fearfulness of the hare could bring victory to him, whom he saw to be present there among the rest, he answered, the ass, with the sound of his trumpet, will rouse the soldiers to the fight; but the hare will perform the office of a letter-carrier through the swiftness of his feet.*

MOR.

Fabula significat, neminem esse adeo contemptibilem,

MOR.

The *fable signifies, that no one is so contemptible,*

qui non possit prōdēsse nōbis who cannot be profitable to us
in aliquā re. in some way.

FABLE CLXIII.

De Accipitribus inimicis Of the Hawks enemies
inter se, quos among themselves, whom
Columbæ composuerunt. the Doves reconciled.

ACCIPITRēs inimīci inter
se decertābant quotīdīe,
et occūpāti suis invīdīs
mīnimē infestābant alias
avēs. Cōlumbæ dolētēs,
lēgātis missis, composūere
eos: sed illi, ubi sunt
effecti amīci inter se,
non dēsīnēbant vexāre et
occīdēre cætēras imbecilliores
aves, et maximē cōlumbas.
Tum cōlumbæ dīcēbant,
quam utilior erat discordia
accipitrum nōbis,
quā concordiā!

MOR.

Hæc fabūla admōnet,
ōdia mālōrum cīvīum
inter se pōtius alen-
da, quā extinguenda, ut,
dum certant inter
sē, permittant bōnōs
vīros vīvere quīetē.

THE hawks enemies among
themselves contended daily,
and busied with their own enmities
they very little plagued the other
birds. The doves grieving,
ambassadors being sent, reconciled
them: but they, when they were
made friends among themselves,
did not cease to vex and
kill the other weaker
birds, and especially the doves.
Then the doves said,
how much better was the discord
of the hawks to us,
than their agreement!

MOR.

This fable informs us,
that the hatreds of bad citizens
among themselves rather are to be
cherished than extinguished, that,
whilst they are contending among
themselves, they may suffer good
men to live quietly.

FABLE CLXIV.

De Sene volente differre mortem.

Of the old Man willing to defer death.

Quidam sēnēx rōgābat mortem, quæ advēnerat ēreptūra eum ē vitā, ut dēfēreret, dum condēret suum testāmētum, et pręparāret cætēra necessariā ad tantum itēr. Cui mors inquit, cur, mōnitus toties à me, non pręparāsti te? Et, cū ille dicēret, quòd nunquam vīdērat eam antēā, inquit, cū quotīdīē rāpiēbam non mōdō tuōs æquāles, quōrum nulli fērē jam restant, vērūm etiam juvēnēs, puērōs, et infāntēs nonne admonēbam te tuæ mortālītātis? Cum sentiēbas tuos oculos tabescēre, tuum audītum minūi, et tuos cætēros sensūs dēficēre indīes, nonne dīcēbam tibi, me esse propinquam? et nēgās, te esse admōnītum? quare non est diffērēndum ulteriūs.

MOR.

Hæc fabūla indicat, quòd debēmus vīvēre, quāsi semper cernāmus mortem adēssē.

A Certain old man asked death, who had come to snatch him out of the world, that he would defer it, till he would make his will, and prepare other things necessary for so great a journey. To whom death said, why, warned so often by me, have you not prepared yourself? And, when he said, that he never had seen him before, he said, when daily I was snatching away not only your equals, of which none almost now remain, but also young men, boys, and infants, did not I warn you of your mortality? When you perceived your eyes to grow dim, your hearing to be lessened, and your other senses to decay daily, did I not say to you, that I was near? and do you deny, that you have been warned? wherefore it is not to be deferred longer.

MOR.

This fable shows, that we ought to live, as if always we saw death to be present.

FABLE CLXV.

*De avāro Viro allōquente
saccūlum nummī.*

*Of the covetous Man speaking to
the bag of money.*

Quidam avārus vir
mōrītūrus, et rēlic-
tūrus ingentem accrūum
aureōrum malē partum,
interrogābat saccūlum
nummōrum, quem jussit
affēri sibi, quibus
esset allātūrus voluptātem?
Cui saccūlus inquit, tuis
hērēdibus, qui profun-
dent nummos quāsitos à
te tanto sudōre in
scortis et convīviis; et
dæmōnibus, qui mancī-
pābunt tuam animam
eternis supplicīis.

MOR.

Hæc fabūla indicat esse
stultissimum laborāre
in ēīs, quæ sint
allātūrā gaudium aliis,
autem tormēta nōbis.

A Certain covetous man
going to die, and leave
behind him a vast heap
of golden pieces ill gotten,
asked a bag
of money, which he commanded
to be brought to him, to whom
it was about to procure pleasure?
To whom the bag said, to your
heirs, who will
spend the money acquired by
you with so great sweat among
whores and feasts; and
to devils, who will tor-
ment your soul
with eternal punishments.

MOR.

This fable shows that it is
a most foolish thing to labour
in those things, which may be
likely to procure joy to others,
but torments to ourselves.

FABLE CLXVI.

*De Vulpe & Capro.**Of the Fox and the He-Goat.*

Vulpes et cāper sītī-
bundi descendērunt in
quendam putēum; in quo
cūm peribissent, vulpes
ait capro circumspicienti
rēditum, cāper, esto bōnō
animo, namque excōgitāvi,
quo facto ūtērque sīmus
rēducēs. Siquīdem tu
eriges te rectum, priōribus
pēdībūs admōtis ad
pariētem, et reclinābis
tua cornūa, mento adducto
ad pectus, ego transiliens
per tua terga et cornuā,
et evādens extra putēum,
educā te isthinc
postēā. Cujus consiliō
capro hābentē fidem, atque
contempērante, ut illa jubē-
bat, ipsa prōsiliit ē puteo,
ac deinde gestiēbat prae
gaudio in margīne putēi,
et exultābat, habens nihil
curae de hirco. Ceterūm,
cūm incusarētur ab hirco,
ut fēdifrāga, respondit,
enīmvēro, hircē, si tibi
esset tantum sensūs in
mente, quantum est
setarū in mento, non de-
scendissēs in puteum,
priusquam habuissēs explo-
rātum de rēditu.

A Fox and a goat being thir-
sty descended into
a certain well; in which
when they had well drunk, the fox
says to the goat looking about for
a return, goat, be of good
courage, for I have thought
how we both may be
brought back. If indeed thou
wilt raise up thyself strait, thy fore-
feet being applied to
the wall; and wilt lean forward
thy horns, thy chin being drawn
to thy breast, I leaping
over thy back and horns,
and escaping out of the well,
will bring thee out thence
afterwards. To whose counsel
the goat giving credit, and
obeying, as she order-
ed, she leaped out of the well,
and then jumped for
joy upon the brink of the well,
and rejoiced, having no
care about the goat. But,
when she was accused by the goat,
as a league-breaker, she answered,
indeed, goat, if you
had as much sense in
your mind, as there is
hair on your chin, you would
not have descended into the well,
before you would have had a cer-
tainty about a return.

MOR.

Hæc fabŭla innŭit,
prudentem virum debere
explorare finem, antequam
veniat ad peragendam rem.

MOR.

This *fable* hints,
that a prudent man ought
to examine the end, before
he comes to do a thing.

FABLE CLXVII.

De Gallis & Perdice.

Of the Cocks and the Partridge.

CUM quidam haberet
gallos domi, mercatus est
perdicem; et dedit eam
in societate gallorum
alendam, et saginandam
una cum eis. Galli
quisque pro se mordabant
et abigebant eam. Autem
perdix afflictabatur apud
se, existimans talia
inferri sibi a gallis,
quod suum genus esset
alienum ab illorum genere.
Verò ubi non multo post
aspexit illos pugnantes
inter se, et mutuo
percutientes, recreata a
mœrore et tristitia, inquit,
equidem post hæc non af-
flictabor amplius, videns eos
dimitcantes etiam inter se.

WHEN a certain man had
cocks at home, he bought
a partridge, and appointed her
in the company of the cocks
to be fed, and fattened
along with them. The cocks
every one for himself bit her
and drove her away. But
the partridge was grieved with
herself, thinking that such things
were inflicted on her by the cocks,
because her descent was
different from their descent.
But when not long after
she saw them fighting
among themselves, and mutually
striking, being recovered from
grief and sadness, she said,
truly after these things I shall
not be afflicted longer, seeing them
fighting even among themselves.

MOR.

Hæc fabŭla innŭit,
prudentes viros debere ferre
contumelias illatas ab alic-
nigenis, quos vident ne
abstinere quidem ab injuria
domesticorum.

MOR.

This *fable* hints,
that prudent men ought to bear
the affronts offered by fo-
reigners, whom they see do not
abstain even from the injury
of their own countrymen.

FABLE CLXVIII.

*De JACTORE.**Of the BOASTER.*

Quidam vir peregrinatus aliquandiu, cum fuisset reversus domum iterum, cum jactabundus prædicaret multa alia gesta à se viriliter in diversis regionibus, tum verò id maxime, quod Rhodi superasset omnes saliendo: Rhodios, qui adfuèrant, esse testes ejusdem rei: unus eorum, qui adèrant, respondens illi, inquit, O homo, si istud est verum, quod loqueris, quid opus est tibi testibus? Ecce Rhodium! Ecce hinc certamen saliendo!

MOR.

Hæc fabula indicat, quod, ubi vera testimonia adsunt, est nihil opus verbis.

A Certain man having travelled a long time, when he had returned home again, when boasting he told many other things done by him manfully in different countries, and indeed that particularly, that at Rhodes he had excelled all in jumping: that the Rhodians, who had been present, were witnesses of the same thing: one of them, who were present, answering him, said, O man, if that is true, which you are speaking, what need have you of witnesses? Behold a Rhodian! Behold here a trial of jumping!

MOR.

This fable shows, that, where real proofs are present, there is no need of words.

FABLE CLXIX.

*De Viro tentantē Apollinem.**Of the Man tempting Apollo.*

Quidam facinorösus vir contulit se Delphos tentaturus Apollinem, et habens passerculum sub pallio, quem tenebat suo

A Certain wicked man betook himself to Delphos in order to tempt Apollo, and having a small sparrow under his cloak, which he held in his

pugno, et accēdens ad tripodās, interrogābat eum dīcens, quod habeo in meā dextrā, vivitnē, an est mortūum? Prolātūrus pascercūlum vīvum, si ille respondisset, mortūum: rursus prolātūrus mortūum, si respondisset, vīvum; etēnim occīdisset eum statim sub pallio clam, priūsquam prōferret. At Deus, intellīgens subdōlam calliditatem hominis, dixit, O consultor, facito utrum māvis facere; etenim est pēnēs te; et prōferito sive vīvum, sive mortūum, quod hābēs in tuis mānibus.

fist, and going to the tripod, he asked him saying, what I have in my right hand, does it live, or is it dead? About to bring out the sparrow alive, if he had answered, dead: again about to bring it forth dead, if he would have answered, alive; for he would have killed it immediately under his cloak privily, before he would bring it out. But the God, understanding the deceitful craftiness of the man, said, O consultor, do you which of the two you are more willing to do; for it is in the power of you; and bring out either alive, or dead, what you have in your hands.

MOR.

Hæc fabūla innūit, nihil latēre, neque fallere dīvinam mentem.

MOR.

This fable hints, that nothing is hidden from, nor deceives the divine mind.

FABLE CLXX.

De Piscatōre & Smarīde.

Of the Fisherman and the Sprat.

Quidam piscātor, retibus dīmissis in mare, extulit pusillam smarīdem, quæ sic obsecrābat piscatōrem; nōlī capere me tam pusillam in præsentiā; sinē me abire et crescere, ut postea potiāris me sic adultā cum majōri commōdo. Cui pesca-

A Certain fisherman, his nets being let down into the sea, brought out a small sprat, which thus besought the fisherman; do not take me being so small at present; suffer me to go away and to grow, that afterwards you may obtain me so grown up with greater advantage. To whom the fish-

*tor inquit, verò ego essem
amēns, si òmitterem
lucrum licēt exigūm, quod
habeo inter meas mănūs,
spē fūtūri bōni
quāvis magni.*

MOR.

*Hæc fabūla indicat eum
esse stolidum, qui propter
spem majōris commodi
non amplectitur rem et
præsentem et certam, licēt
parvam.*

*erman said, but I should be
mad, if I would omit
the gain though small, which
I have among my hands,
for the hope of a future good
though great.*

MOR.

*This fable shows that he
is foolish, who for
the hope of a greater advantage
does not embrace a thing both
present and certain, though
small.*

FABLE CLXXI.

De Equo & Asino.

Of the Horse and the Ass.

QUIDAM vir habēbat
ēquum et asinum;
autem dum faciunt iter,
asinus inquit ēquo, si
vis, me esse salvum,
lēvā me parte mei onēris:
ēquo non obsēquentē illius
verbis, asinus cādens sub
onēre moritur. Tunc dō-
minus jumentōrum impōnit
equo omnes sarcīnas,
quas asinus portābat, et
simul coriū, quod
exūerat à mortūo
asino: quo onēre
equus depressus et gēmēns
inquit, vae mihi infelīcissī-
mo jumentōrum! Quid
māli ēvenit mīsēro
ip̄i! nam rēcūsans
partem, nunc porto tōtum

A Certain man had
a horse and an ass;
but whilst they make a journey,
the ass says to the horse, if
you wish me to be safe,
lighten me of a part of my burden:
the horse not obeying his
words, the ass falling under
the burden dies. Then the ma-
ster of the beasts puts on
the horse all the packs,
which the ass carried, and
likewise the hide which
he had stripped off from the dead
ass: with which burden
the horse depressed and groaning
said, woe to me the most un-
happy of beasts! What
evil has happened to wretched
me! for refusing
a part, now I carry the whole

onus, et insuper illius burden, and besides his
corium. hide.

MOR.

Hæc fabula innuit,
majores debere esse parti-
cipēs in laboribus mino-
rum, ut utrique sint
incolumēs.

MOR.

This fable hints,
that superiors ought to be par-
takers in the labours of inferi-
ors, that both may be
safe.

FABLE CLXXII.

De TUBICINE.

Of the TRUMPETER.

QUIDAM tubicen, inter-
 ceptus ab hostibus in
 militiā, proclamābat ad eos,
 qui circumstībant, O viri,
 nolite occidere me innocūum
 et insontem; etenim nun-
 quam occidi ullum; quippe
 habeo nihil aliud, quā
 hanc tubam. Ad quem
 illi respondērunt vicissim
 cum clamōre; verò tu
 trucidāberis māgis hoc
 ipso; quòd cūm
 tu ipse nequeās
 dimicare, potēs impellere
 ceteros ad certāmen.

A Certain trumpeter, ta-
 ken by the enemies in
 war, cried out to them,
 who stood about, O men,
 do not kill me harmless
 and innocent; for ne-
 ver have I killed any man; for
 I have nothing else, than
 this trumpet. To whom
 they answered in their turn
 with a noise; but you
 shall be slain rather on this
 very account; because when
 you yourself cannot
 fight, you are able to drive on
 the rest to the engagement.

MOR.

Hæc fabula innuit,
quod peccant præter ceteros,
qui persuadent malis et
improbis principibus ad
agendum iniquē:

MOR.

This fable hints,
that they offend more than others,
who persuade bad and
wicked rulers to
act unjustly.

FABLE CLXXIII.

*De Vaticinātore.**Of the Fortune-teller.*

Vaticinātor sēdēns in
fōrō sermōcinābātur;
cui quīdam dēnūciat,
ejus fōres esse effractas,
et omnia direpta,
quæ fuissent in dōmō.
Vaticinātor, gēmēns et
srophērāns cursu, recipiebāt
se dōmū: quem
quīdam intūēns cur-
rentem, inquit, O tu, qui
promittis, te divinātūrum
negōtia, aliēna, certē ipse
non dīvināsti tua.

A Fortune-teller sitting in
the market was discoursing;
to whom one declares,
that his doors were broken open,
and all things taken away,
which had been in the house.
The fortune-teller, sighing and
hastening in his race, betook
himself home: whom
a certain man perceiving run-
ning, said, O you, who
promise, that you will divine
the affairs of other men, surely you
have not divined your own.

MOR.

MOR.

Hæc fabula spectat ad
eos, qui, non rectè ad-
ministrantēs suas res,
cōnantur prōvidere et
consulere aliēnis quæ
non pertīnēt ad eos.

This fable belongs to
those, who, not rightly ma-
naging their own affairs,
endeavour to foresee and
look to other men's, which
do not belong to them.

FABLE CLXXIV.

*De Puero & Matre.**Of the Boy and his Mother.*

Quidam puer in scholā
furātus libellum,
attulit suæ matri; à
quā non castigātus, quo-
tidie furābātur māgīs atque
māgīs; autem progressu
tempōris cepit furāri
majōra. Tandem defre-

A Certain boy in school
having stolen a little book,
brought it to his mother; by
whom not being chastised, dai-
ly he stole more and
more; but in the course
of time he began to steal
larger things. At last being af-

*hensus à magistrātu, dūcē-
bātur ad supplicium. Verò
matre sēquentē, ac vōcīfē-
rante, ille rogāvit, ut licē-
ret sibi lōquī paulisper cūm
eā ad aurem. Illo per-
misso, et matre prōperante,
et admovente aurem ad ōs
filiī, ēvulsit aurīcūlam
matris suis dentibus.
Cūm mater, et cætēri,
qui adstābant, incrēpārent
eum, non mōdō ut fūrem,
sed etiam, ut impiū in
suam pārentem, inquit, hæc
fuit causa mei exītīi;
ētēnim si castīgāssset me ob
libellum, quem furatus sum
prius, fēcissem nil
ultērius; nunc dūcor ad
supplicium.*

MOR.

*Hæc fabūla indicat,
quod ii, qui non coercentur
inter inītia peccandi,
ēvādunt ad majōra flagitia.*

*prehended by the magistrate, he was
led to punishment. But
his mother following, and bar-
ling, he asked, that it might be law-
ful for him to speak a little with
her in her ear. That being grant-
ed, and the mother hastening,
and applying her ear to the mouth
of her son, he tore off the ear
of his mother with his teeth.
When the mother and the others,
who stood near were reproving
him, not only as a thief,
but also, as impious to
his mother, he said, she
was the cause of my destruction;
for if she had chastised me for
the little book, which I stole
first, I would have done nothing
further; now I am led to
punishment.*

MOR.

*This fable shows,
that they, who are not restrained
amidst the beginnings of sinning,
go on to greater crimes.*

FABLE CLXXV.

De Hircis & Capellis.

Of the He-Goats and the She-Goats.

CUM capellæ obtinū-
issent barbam à Jove,
hirci capērunt offendi,
quā muliērēs habērent
pārem honōrem cum eis.
Jūpiter inquit, sinitē illas
frui vanā gloriā, et
usupārre ornātum vestræ

WHEN the she-goats had ob-
tained a beard from Jupiter,
the he-goats began to be offended,
because the females had
equal honour with them.
Jupiter said, suffer them
to enjoy the vain glory, and
to usurp the ornament of your

*dignitātis, dum non aquent
vestram virtūtem.*

*dignity, provided they cannot equal
your virtue.*

MOR.

*Hæc fabŭla edocet te
ut feras illos usurpare
tuum ornatum, qui sunt
inferiores tibi in virtute.*

MOR.

*This fable teaches you
to suffer those to usurp
your dress, who are
inferior to you in virtue.*

FABLE CLXXVI.

*De Filio cujusdam Sēnis
& Leōnē.*

*Of the Son of a certain old Man
and a Lion.*

QUIDAM sēnior hābēbat
ūnicūm filium genē-
rōsi spīritūs, et amatōrem
venaticōrum cānum. Vidērat
hunc per quīetē trucidāri
à leōnē. Igītur terrītus,
ne fortē aliquando eventus
sēquēretur hōc somnīum,
extruxit quādam polītissi-
mam, et amēnissimā
dōmū; inducens filium
illūc, assidūus custos adē-
rāt illi. Depinxerat
domō omnē gēnūs ani-
mālīum ad delectātiōem
filīi, in quībus etiā
leōnem. Adolescens in-
spīcīēns hāc, contrāhēbat
mōlestiam eō māgis.
Autem quōdam tempōre,
adstans propīus leōnī,
inquit, O trūculentissima
fērā, asservor in hac
dōmō propter ināne
sōmniū mei patris: quid
fāciam tibi? Et itā dī-

A Certain elderly man had
an only son of a no-
ble spirit, and a lover
of hunting-dogs. He had seen
him in a dream to be killed
by a lion. Therefore afraid,
lest perhaps thereafter an event
should follow this dream,
he built a certain very
fine, and most pleasant
house; bringing his son
into it, a daily guardian attend-
ed him. He had painted
in the house every kind of li-
ving creatures for the amusement
of his son, among which also
a lion. The youth look-
ing on these, contracted
uneasiness the more.
But on a certain time,
standing nearer to the lion,
he said, O most cruel
wild beast, I am kept in this
house for a vain
dream of my father: what
shall I do to you? And so say-

cens, *incussit* mānum
pariēti volēns *erūtere*
ocūlum leōnis, et *offendē-*
bat in clavo, qui *lātēbat*
illīc, quā percussione
mānus emarcuit, et sanies
succrēvit, et febris subsē-
cūta est, et brevī tempore
mortuus est. Ita leo
occīdit adolescentem, *artē*
patris jūvantē nihil.

MOR.

Hæc *fabūla* indicat,
 nēmīnem *posse* devītare,
 quæ sunt *ventūra*.

ing, *he struck* his hand
on the wall, wishing to *pluck out*
the eye of the lion, and *hit*
it on a nail which lay hid
 there. by which blow
the hand rankled, and corruption
grew under, and a fever fol-
 lowed, and in a short time
 he died. Thus the lion
killed the young man, the art
 of the father *availing* nothing.

MOR.

This *fable* shows,
 that no man *is able* to avoid
 those things which are to come.

FABLE CLXXVII.

De Vulpe et Rubo.

Of the Fox and the Bramble.

Vulpēs, cum ascendē-
rēt quandam sēpēm,
 ut *vitāret* pericūlum
 quod vidēbat immīnere sibi,
comprehendit rūbum
mānibus, atque *perfōdit*
vōlam sentē-
bus; et cum foret
saucia graviter, inquit, gē-
mēns, rūbo, cum confū-
ērī ad te, ut *jūvēr-*
is me, tu nocuisti
 mihi. Cui rūbus ait,
vulpēs, errāsti, quæ
pūtāsti capere me pā-
ri dolō quo *consuē-*
vīsti capere cetera.

THE fox, as she was getting
 on a certain hedge,
 that she might avoid the danger
 which she saw hanging over her,
 caught hold of a bramble
 with her hands, and pierced
 the hollow of her hand with its
 thorns; and as she was
 wounded grievously, she said, groan-
 ing, to the bramble, when I had
 fled to you, that you might
 have helped me, you have hurt
 me. To whom the bramble says,
 O fox, you have erred, who
 thought to catch me with the
 like deceit, with which you have
 been used to catch other things.

MOR.

Fabŭla ſignificat, quòd eſt ſtultum implorare auxilium ab illis, quibus eſt datum à naturā potiùs eſſe, quàm pròdeſſe.

MOR.

The fable ſignifies, that it is a fooliſh thing to implore help from thoſe, to whom has been given by nature rather to hurt, than to profit.

FABLE CLXXVIII.

*De Vulpe & Crocodilo.**Of the Fox and the Crocodile.*

VULPĒS et crōcōdīlus contendebant de nobilitate. Cū crōcōdīlus addūceret multa pro se, et jactaret se ſūpra mōdum de splendore ſuōrum prōgēnitorum; vulpēs ſubrīdens ait, ei, heus, amīcē, etſi quīdem tu non dixeris, hoc, appāret clarē ex tuo coriō, quòd jam multis annis fuiſti dēnūdātus splendore tuōrum prōgēnitorum.

THE fox and the crocodile were contending about their nobility. When the crocodile was bringing many things for himſelf, and boasting himſelf beyond measure about the ſplendour of his anceſtors; the fox ſmiling ſaid to him, ſoho, friend, though indeed you had not mentioned this, it appears evidently by your ſkin, that now many years you have been deprived of the ſplendour of your anceſtors.

MOR.

Fabŭla ſignificat, quòd res ipſā potiſſimum rēfēllit mendāces hōmīnēs.

MOR.

The fable ſignifies; that the fact itſelf beſt refutes lying men.

FABLE CLXXIX.

*De Vulpe et Venatōribus.**Of the Fox and the Hunters*

VULPES, *effugiens venatōres, ac jam defessa currendo per viam casu rēpērit lignatōrem, quem rōgat, ut abscondat sē in quōquō locō. Ille ostendit tectorium; vulpes ingrēdiēns id, abscondit se in quodam angulo. Venatōres adveniunt, rōgānt lignatōrem, si viderit vulpem. Lignator negat verbis quidem, se vīdisse; verō ostendit locum mānū, ubi vulpes latēbat; verō venatōres, re non percep-tā, statim abeūnt. Vulpes, ut prospicit illos abīisse, ēgrēdiēns tectorio, rēcēdit tacitē. Lignator criminātur vulpem, quod, cūm fēcērit eam salvam, ageret nihil gratiārum sibi. Tunc vulpes, convertens se, ait tacitē illi, heus, amīcē, si habūīsses opēra mānūum, et mōres simīlēs tuis verbis, persolvērem merītas gratias tibi.*

MOR.

Fabūla significat, quod nequam homo, etsi pollicētur bona, tamen prae-stat mālā et imprōba.

THE fox, *flying from the hunters, and now worn out with running along the way, by chance found a wood-cutter, whom she asks, that she might hide herself in any place. He showed a cottage; the fox entering it, hides herself in a certain corner. The hunters come up, ask the wood-cutter, if he had seen the fox. The wood-cutter denies in words indeed, that he had seen her; but he showed the place with his hand, where the fox was hid; but the hunters, the thing not being perceived, immediately go away. The fox, as soon as she sees that they were gone away, coming out of the cottage, retires silently. The wood-cutter blames the fox, that, when he had made her safe, she was giving no thanks to him. Then the fox, turning herself, says softly to him, hark you, friend, if you could have had the works of your hands, and your practices like your words, I would pay the deserved thanks to you.*

MOR.

The fable signifies, that a wicked man, though he promises good things, yet performs evil and wicked things.

FABLE CLXXX.

*De Canē vocāto ad
cēnam.*

Quidam vir, cūm parasset opiparam cēnam, vocāvit quendam amicum domum; ejus canis quoque invitavit canem alterius ad cēnam. Canis ingressus, cūm videret tantas dapes apparatas, letus, ait secum, sanē explēbo me ita hodiē, quod non indigēbo comedere cras. Verō cōquus conspiciens, tacitus cōpit per caudam, atque rotāns terque quaterque, projecit illum per fenestram. Ille attonitus assurgens hūmō, dum fugit ciāmans, ceteri canēs accurrunt ei, atque rogānt, quā opiparē cenaverit: at ille, languens, ait, explēvi me ita pōtu et dapibus, quod, cūm exivērim, non vidi viam.

MOR.

Fabūla significat, multa cadere inter calicem et labra.

*Of the Dog invited to
supper.*

A Certain man, when he had prepared an elegant supper, invited a certain friend to his house; his dog likewise invited the dog of the other man to supper. The dog having entered, when he saw so great delicacies prepared, joyful, says with himself, truly I shall fill myself so to-day, that I shall not need to eat to-morrow. But the cook seeing him, secretly caught him by the tail, and whirling him both three and four times, threw him through the window. He amazed rising up from the ground, whilst he flies yelping, the other dogs run up to him, and ask, how elegantly he had supped: but he, languishing, says, I have filled myself so with drink and fine victuals that, when I came out, I did not see the way.

MOR.

The fable signifies, that many things fall between the cup and the lips.

FABLE CLXXXI.

*De Aquilā et Hōmīne.**Of the Eagle and the Man.*

CUM quidam hōmo
 cēpisset aquilam,
 pennīs alārū
 avulsis ei, dīmīsit
 eam mōrārī inter gallīnas.
 Deinde quidam, mercā-
 tus, mūnit alas
 pennīs: tum aquila
 volāns cāpit lepōrem, et
 fert illum suo benefactōri.
 Quam rem vulpēs conspī-
 ciens, ait hōmīni, nō-
 lī habēre hanc aquilam
 hospitīo, ne venētur
 te, æque ac lepōrem.
 Tum hōmō item ēvulsit
 pennas aquilæ.

MOR.

Hæc fabula significat, quòd
 benefactōres quīdem sunt
 rēmunerāndi, vērō imprōbi
 omnīno vitandi.

WHEN a certain man
 had caught an eagle,
 the feathers of her wings
 being plucked from her, he dismissed
 her to dwell among the hens.
 Afterwards a certain man, having
 purchased her, fortifies her wings
 with feathers: then the eagle
 flying, catches a hare, and
 carries him to her benefactor.
 Which thing a fox percei-
 ving says to the man, do not
 be disposed to keep this eagle
 in your lodging, lest she hunt
 you, as well as the hare.
 Then the man also plucked off
 the feathers from the eagle.

MOR.

This fable signifies, that
 benefactors indeed are
 to be requited, but the wicked
 are altogether to be avoided.

FABLE CLXXXII.

*De Agrīcōlā.**Of a Farmer.*

QUIDAM hōmo, existens
 agrīcōla, cūm cog-
 nōsceret finem vitæ
 adesse sibi, et cūpēret filiōs
 fieri pēritos in cultu
 agrōrum, vocavit eos, atque
 inquit, filiī, ego decēdo ē

A Certain man being
 a farmer, when
 he knew that the end of life
 was near him, and desired his sons
 should become skilful in the tilling
 of lands, called them, and
 said, O sons, I depart out of

vītā; omnia mēa bona sunt
consita in vineā. Illi, post
obitum patris, putantes
residere hunc thesaurum in
vineā; ligonibus, maris,
ac bidentibus sumptis, fun-
ditus effodiunt vineam, et
non inveniunt thesaurum;
verō, cum vinea fuit probe
effossa, produxit longē plures
fructus solito, atque fecit
illos divites.

MOR.

Hæc fabula significat,
quod assiduus labor parit
thesaurum.

the world; all my goods are
placed in the vineyard. They, after
the death of their father, expecting
to find this treasure in
the vineyard; spades, mattocks,
and prongs being taken, entirely
dig up the vineyard, and
do not find the treasure;
but, when the vineyard was well
dug up, it produced far more
fruits than usual, and made
them rich.

MOR.

This fable signifies,
that daily labour produces
treasure.

FABLE CLXXXIII.

De quodam Piscatore.

Of a certain Fisherman.

QUIDAM piscator inex-
pertus piscandi, reti
ac tibiis assumptis, accedit
juxta littus maris, atque
superexistens quodam saxo
cepit imprimis tubicinare,
putans, se capturum esse
piscis facile cantu; verum
cum consequeretur nullum
effectum cantu, tibiis
depositis, dimisit
retē in mare, ac cepit
perplures pisces; sed cum
extraheret pisces e reti,
atque perspiceret eos sal-
tantes, ait non insalsē, O
improba animalia, cum tu-
bicinarem, nolulistis saltare;

A Certain fisherman not skill-
ed in fishing, his net
and pipes being taken, goes
near the shore of the sea, and
standing up on a certain rock
began at first to pipe,
thinking that he would catch
fishes easily with the music; but
when he obtained no
effect by his music, his pipes
being laid down, he let down
the net into the sea, and caught
very many fishes; but when
he drew the fishes out of the net,
and perceived them dan-
cing, he says not unwittily, O
ye wicked creatures, when I pi-
ped, ye were unwilling to dance;

*nunc quia cesso tubicinare
saltatis continuò.*

*now because I cease to pipe,
ye dance continually.*

MOR.

*Hæc fabula docet quòd
omnia sunt probè, quæ
fiunt suo tempore.*

MOR.

*This fable shows, that
all things are done well, which
are done in their season.*

FABLE CLXXXIV.

De quibusdam Piscatoribus.

Of certain Fishermen.

Piscatores profecti sunt
piscatum, et defessi
piscando diu, præterea
oppressi famè et mærore,
quòd cèpissent nihil,
cum dècernant abire,
ecce, quidam piscis, fugiens
aliùm insequentem se, saltat
in naviculam. Piscatores
admòdum læti comprehendunt
illum, ac vendunt in
urbe grandi pretio.

Fishermen went forth
to fish, and fatigued
with fishing a long time, besides
oppressed with hunger and grief,
because they had taken nothing,
when they resolve to go away,
behold, a certain fish, flying from
another pursuing him, leaps
into the boat. The fishermen
very joyfully lay hold on
him, and sell him in
the city at a great price.

MOR.

*Hæc fabula indicat,
quòd fortuna exhibet id
frèquentius, quod ars non
pòtèst efficere.*

MOR.

*This fable shows,
that fortune offers that
very frequently, which art is not
able to effect.*

FABLE CLXXXV.

*De Inopē et infirmo.**Of the poor and sick Man.*

QUIDAM pauper, cum ægrōlaret, vōvit Dīs, quod, si liberārētur ab eo morbo, immōlaret centum bōvēs. Quod Dī vōlētes expēriri, facīlē reddunt sanītātem illi. Igitur liber à morbo, cum non habēret bōvēs, quia ērāt pauper, collēgit ossa centum bōūm, et dēpōnens super altāre, inquit, ecce, nunc persolvo vōtum, quod vōvi vōbīs. Dī, audientes hoc, assistunt ei in somnīs, atq. inquit, pergit ad littus mārīs; ctenim ibi rēpēries centum talenta auri sēmōto locō. Ille, expergefactus, mēmor somnii, dum pergit ad littus, incidit in latrōnes, qui spoliānt et verberant eum.

MOR.

Hæc fabūla indicat, quod mendāces accipiānt præmia mendāciorum.

A Certain poor man, when he was sick, vowed to the Gods, that, if he would be freed from that disease, he would sacrifice a hundred oxen. Which the Gods willing to try, easily restore health to him. Therefore free from the disease, seeing he had not the oxen, because he was poor, he gathered the bones of a hundred oxen, and placing them upon the altar, he said, behold, now I pay the vow, which I vowed to you. The Gods, hearing this, stand before him in dreams, and say, go you to the shore of the sea; for there you will find a hundred talents of gold in a secret place. He, having awoken, mindful of the dream, whilst he is going to the shore, falls among thieves, who rob him and flog him.

MOR.

This fable shows, that liars receive the rewards of their lies.

FABLE CLXXXVI.

De Piscatōribus.

Of the Fishermen.

QUIDAM piscatōrēs trāhēbant rētē māri; quod cū sentīrent esse gravē, lētābantur magnō-
pēre, putāntēs fuisse multos
piscēs; sed, ut traxis-
sent rētē in terram,
cū perspiciant paucos piscēs
quīdem, verō ingens saxum
inēsse rēti, fiunt tristēs.
Quīdam ex illis, jam
grandis atātē, inquit prū-
dentēr sociis, estōte
quiētis animis; quippē
māstitia est sōror lētitiā;
et enī nos oportet pro-
spicere futūros casus, et,
ut quis fērat illos
lēvīūs, persuadēre sibi
esse ēventūrōs.

MOR.

Hac fabūla significat,
quod is, qui reminiscitur
humānæ sortis, afficitur
minimū in adversis.

CERTAIN fishermen
drew their net out of the sea;
which when they perceived to be
heavy, they rejoiced great-
ly, thinking that there were many
fishes; but, as soon as they had
dragged the net to the land,
when they perceive that few fishes
indeed, but that a vast stone
was in the net, they become sad.
A certain one of them, now
advanced in age, says pru-
dently to his companions, be
of contented minds; because
sorrow is the sister of gladness;
for we ought to fore-
see future misfortunes, and,
that any man may bear them
more lightly, to persuade himself
that they will happen.

MOR.

This fable signifies
that he, who remembers
the human lot, is affected
least in adversity.

FABLE CLXXXVII.

*De Catā mūtātā in
Femīnam.*

QUædam cata, capta
amōre cujusdam
spēciōsi adolescentis, orāvit
Venērem, ut mutāret
eam in femīnam. Venus,
miseria illius, mutāvit eam
in formam femīnæ; quam,
cū esset valde formōsa,
amātor adduxit domum.
Sed cum sedērent sīmul in
cūbicūlo, Venus, volēns
expēriri, si, facie mutātā,
mūtāset et mōrēs,
constituit mūrem in medi-
um; quem cū illa
prospexit, oblīta formæ et
amōris, persēcūta est
mūrem, ut cāpēret;
super quā re Venus
indignāta, dēnūo mutāvit
eam in priōrem formam
catae.

MOR.

Fabūla significat, quōd
hōmo, licēt mūtet
persōnam, tāmēn retinet
eandem mōrēs.

*Of the Cat changed into
a Woman.*

A Certain cat, captivated
with the love of a certain
beautiful young man, besought
Venus, that she would change
her into a woman. Venus,
having pitied her, changed her
into the shape of a woman; whom,
seeing she was very beautiful,
the lover brought to his house.
But when they sat together in
the chamber, Venus, willing
to try, if, her face being changed,
she had changed also her morals,
placed a mouse in the mid-
dle; which when she
saw, having forgotten her shape and
love, she pursued
the mouse, that she might catch it;
about which thing Venus
being angry, again changed
her into her former shape
of a cat.

MOR.

The fable signifies, that
a man, though he may change
his person, yet retains
the same manners.

FABLE CLXXXVIII.

*De duobus Inimicis.**Of the two Enemies.*

DUO quidam habentes inimicitias inter se navigabant in unâ navî. Et cum alter non pateretur alterum stare in eodem locô, unus sedit in puppi, alter in prorâ. Autem, tempestâte ortâ, cum navis esset in pericûlo, qui sedebat in prorâ rogat gubernatorem navis, quæ pars navis foret submersa prius; et cum gubernator dixisset puppim, ille ait, mors nunc non est addeò molestâ mihi, si perspicio meum inimicum mori prius.

TWO certain men having hostilities between them were sailing in the same ship. And as the one could not suffer the other to stand in the same place, one sat at the stern, the other at the fore-deck. But, a tempest having arisen, when the ship was in danger, he who sat at the fore-deck asks the pilot of the ship, what part of the ship would be sunk first; and when the pilot had said the stern, he says, death now is not so troublesome to me, if I perceive my enemy to die first.

MOR.

Hæc fabula redarguit inimicitias hominum; cum inimicus sapius eligit perdere seipsum, ut perdat inimicum.

MOR.

This fable reproves the enmities of men; when an enemy very often chooses to destroy himself, that he may destroy his enemy.

FABLE CLXXXIX.

*De Câne et Fabro.**Of the Dog and the Smith.*

QUIDAM faber habebat canem, qui, dum ipse cudēbat ferrum, dormiebat continûo; verô cum manducabat, canis statim assurgebat, et sine

A Certain smith had a dog, which, whilst he was striking the iron, slept continually; but when he was eating, the dog immediately rose up, and without

*mōrā corrōdēbat quæ
erant dejecta sub mensā,
ceu ossa, et alia
hujūsmōdi. Quam rem
faber animāadvertens ait
ad cānem, heus, miser,
nescio quid faciā;
qui, dum cūdo ferrum,
dormīs continuō, et
tenēris segnitē; rursus
cum mōvēo dentes, statim
surgis, et applaudis mihi
caudā.*

*delay gnawed the things which
were thrown down under the table,
as bones and other things
of this kind. Which thing
the smith observing says
to the dog, soho, wretch,
I know not what I shall do to you;
who, whilst I strike the iron,
are sleeping continually, and
are possessed with laziness; again
when I move my teeth, immediately
you rise and fawn on me
with your tail.*

MOR.

*Fabūla significat, quod
sōcordes et somnolenti, qui
vivunt ex laboribus aliorum,
sunt coercendi gravī
censūrā.*

MOR.

*The fable signifies, that
careless and drowsy people, who
live by the labours of others,
are to be checked with a severe
reproof.*

FABLE CXC.

*De quādam Mulā.**Of a certain Mule.*

QUædam mula, effecta
*pinguis nimio hordēo,
lasciviēbat nimā pingue-
dīne, inquiēns secum,
ēquus fuit meus pater, qui
ērāt cēlerrīmus cursu, et
ego sum similis ei per
omnia. Pārū post con-
tigit, quod oportuit mulam
currere quantū pōtuit;
sed cum cessāvit cursu,
inquit, heu! miseram me,
quæ putābam me esse so-
bōlem equi! at nunc*

A Certain mule, being made
*fat with too much barley,
grew wanton through excessive fat-
ness, saying with herself,
a horse was my father, who
was very swift in running, and
I am like him in
all things. A little after it hap-
pened, that it behoved the mule
to run as fast as she could;
but when she failed in running,
she said, alas! wretched me,
who thought that I was the off-
spring of a horse! but now*

nēmīni *pātre*m *fuisse* I remember that my father was
aśīnum. an ass.

MOR.

Fabŭla ſignificat, quòd ſtulti non agnoſcunt ſciſſos in proſpèris; ſed in adverſis perſæpe rēcognoſcunt ſuòs erròres.

MOR.

The fable signifies, that
fools do not know them-
selves in prosperity; but in
adversity very often
again come to know their errors.

FABLE CXCI.

*De Medico et
Mortuo.*

*Of the Doctor and
the Man who died.*

Quidam mēdicus, qui curāverat aegrotum, qui paulò post moriebatur, aiebat illis, qui efferēbant funus, si iste vir abstinisset vino, et fuisset usus clysteribus, non fuisset mortuus. Quīdam ex his, qui aderant, ait medico haud infacētē, heus, medicē, ista consilia fuērunt dicenda, cū quibant prōdesse; non nunc, cū vālēt nīl.

A Certain doctor, who had attended a sick man, that a little after died, said to them, who carried the dead body, if that man had abstained from wine, and had used clysters, he would not have been dead. A certain one of these, who were present, says to the doctor not unwittily, soho, doctor, those advices were to be given, when they could profit; not now, when they avail nothing.

MOR.

Fabŭla ſignificat, quòd
ubi conſilium non prodēſt,
dāre id eo tempore eſt ſanè
delūdēre amīcū.

MOR.

The fable signifies, that
when advice does no good,
to give it at such a time is indeed
to deceive a friend.

FABLE CXCH.

*De Cane et Lupo.**Of the Dog and the Wolf.*

CUM cānis dormiret ante aulam, lūpus supervēniens statim cēpit eum, et cum vellet occidere eum, canis orābat, ne occideret eum, inquiēns, heus, mi lūpe, nunc nōli occidere me, nam, ut vīdēs, sum tēnūis, gracilis, et macilēntus; sed meus herus est facturus nuptias, ubi, si expectābis parum, ego manducans opīparē, atque factus pinguior, ēro utilior tibi. Lūpus hābēns fidem his verbis dimisit cānem. Post paucos dies lūpus accēdens, cūm repērit canem dormientem domī, stans ante aulam, rōgat canem, ut frāstaret promissa sibi. Canis inquit, heus, lūpe, si cēpisses me ante aulam, non expectāveris nuptias frustrā.

MOR.

Hæc fabūla indicat, quod sapiēns, cūm semel vitāverit pericūlum, continuo cāvet in futūro.

WHEN the dog slept before the hall, the wolf coming upon him immediately caught him, and when he designed to kill him, the dog besought him, that he would not kill him, saying, soho, O my wolf, now do not kill me; for as you see, I am thin, lean, and slender; but my master is going to make a wedding, when, if you will wait a little, I eating plentifully, and become fatter, will be more profitable to you. The wolf giving credit to these words dismissed the dog. After a few days the wolf coming, when he found the dog sleeping at home, standing before the hall, asks the dog, that he would perform his promises to him. The dog says, hark you, wolf, if you had taken me before the hall, you would not have expected the wedding in vain.

MOR.

This fable shows, that a wise man, when once he has avoided danger, continually takes care for the future.

FABLE CXCH.

*De Cane et Gallo.**Of the Dog and the Cock.*

Canis et gallus socii faciēbant iter; autem vesperē superveniente, gallus dormiēbat inter ramos arboris; at canis ad radicem. Cū gallus, ut assōlet, cantābat noctu, vulpes audīvit eum, accurrit, et stans infērius rogābat, ut descendēret ad se, quod cūpēret complecti animal adeo commendābile cantu; autem, cū is dixisset, ut prius excitāret janitorem dormientem ad radicem, ut descendēret, cū ille apēruisset; illā quārente, ut vocāret ipsum, canis prosiliens dilacerāvit vulpem.

MOR.

Fabūla significat, prudentes hominēs astu mittere inimicos potentiōres sē, ad fortiōrēs.

A Dog and a cock companions were making a journey; but the evening coming on, the cock slept among the branches of a tree; but the dog at the root. When the cock, as he uses, was crowing in the night, a fox heard him, runs to him, and standing below asked that he would come down to her, because she desired to embrace an animal so commendable for his music; but, when he had said, that first he should wake the porter sleeping at the root, that he would come down when he had opened; she requesting, that he would call him, the dog leaping out tore the fox to pieces.

MOR.

The fable signifies, that prudent men craftily send enemies more able than themselves, to the stronger.

FABLE CXCV.

*De Ranis.**Of the Frogs.*

DUÆ ranæ pascēbantūr in palūdē; autem æstāte palūde siccātā, quærēbant aliam; cæterūm invēnerunt prōfundum putēum; quo vīsō, altērā dixit altēri, heus, tu, descendāmus in hunc putēum; illā rēspōndens ait, si aquā aruerit et hic, quomōdo ascendēmus?

TWO frogs were feeding in a marsh; however in summer the marsh being dried up, they strove to find another; but met with a deep well; which being seen, the one said to the other, soho, you, let us go down into this well; the other answering says, if the water would dry up also here, how will we get up?

MOR.

Fabūla dēclārat, quòd nullæ res sunt agendæ inconsideratē.

MOR.

The fable declares, that not any things are to be done inconsiderately.

FABLE CXCV.

*De Leōne et Urso.**Of the Lion and the Bear.*

LEO et ursūs, quum cēpissent magnum hinnūlum, fugnābant de eo, et vulnerāti graviter à seipsis jacēbant defatīgāti. Vulpēs, vidēns eos prostrātos, et hinnūlum jacentem in medio, rāpuit hunc, et fugiēbat. Illi vidēbant, sed quia non pōtuerant surgēre, dicēbant, heu! misērōs nos, quia labōrāvimus vulpi.

THE lion and the bear, when they had taken a large fawn, fought about him, and being wounded grievously by one another they lay down tired. A fox, seeing them prostrated, and the fawn lying in the middle, snatched him, and ran away. They saw him, but because they could not rise, they said, alas! wretched us, because we have been labouring for the fox.

MOR.

Fabŭla significat, quòd dum alii labōrant, alii potiuntur prædā.

MOR.

The fable intimates, that whilst some are labouring, others enjoy the prey.

FABLE CXCVI.

De CASSITA.

Of the LARK.

CASSITĀ, *capta laqueō, dicebat plorans, hei! mihi misere et infelici, nec surripui aurum neque argentum cujusquam; autem granum tritici fuit causā meæ mortis.*

THE lark, *taken in a snare, said lamenting, ah! me miserable and unhappy, I have neither stolen the gold nor the silver of any one; but a grain of wheat has been the cause of my death.*

MOR.

Fabŭla tendit in eos, qui obēunt magnum periculum ob inutile lucrum.

MOR.

The fable points to them, who undergo great danger for unprofitable gain.

FABLE CXCVII.

De Leōne confecto senio.

Of the Lion worn out with age.

CUM leo senuisset, nec posset quærere victum, machinabatur viam, qui alimentā haud deessent sibi. Igītur ingressus speluncam, jácens, simŭlabat se vēhemēnter ægrōtare. Animalia, putantiā se verē ægrotrare, accēdebant ad eum gratiā vīsītandi; quæ leo capiēns manducabat singulātīm. Cūm

WHEN the lion had grown old, and could not get a living, he contrived a way, how provisions would not be wanting to him. Therefore having entered his den, lying down, he feigned that he was grievously sick. The beasts, thinking that he really was sick, came to him for the purpose of visiting him; which the lion catching ate up one by one. When

jam occidisset multa animalia, vulpēs, arte leonis cognitā, accedens ad aditum speluncæ, stans extērius, rogat leonem quomodo valerēt. Leo respondens ei blandē ait, filia vulpēs, cur non ingrēderis intrō ad me? Vulpes ait non illepidē, quoniam, mi herē, cerno equidem perplūra vestīgia animalium ingredientium, sed nulla vestīgia eorum egrēdientium.

MOR.

Fabūla significat, quod prūdens hōmo, qui prōvidet immīnentia pericūla, faciē devitat illa.

now he had killed many animals, the fox, the art of the lion being known, coming to the entrance of the cave, standing without, inquires at the lion how he did. The lion answering her courteously said, daughter fox, why do you not come in to me? The fox said not unpleasantly, because, my master, I perceive indeed very many tracks of animals going in, but no tracks of them coming out.

MOR.

The fable signifies, that a prudent man, who foresees threatening dangers, easily avoids them.

FABLE CXCVIII.

De Leōne et Tauro.

Of the Lion and the Bull.

LEO sēquēns ingentem taurum per insīdias, cū accessit propē, vocāvit eum ad cœnam, inquiēns, amīce, occīdi ovem, cānābis mecum hodie, si placet tibi. Postquam discūbuissent, taurus conspiciēns plūres lebētes, et obeliscos pārātos, et ādesse nullam ovem vōlūt decēdere; quem leo perspiciēns jam ābeuntem, rogāvit, cur abiret. Taurus respondit, equidem

ALION pursuing a large bull by treachery, when he came near him, invited him to supper, saying, friend, I have killed a sheep, you shall sup with me to-day, if it please you. As soon as they had sitten down, the bull seeing many caldrons, and spits ready, and that there was no sheep there, wished to depart, whom the lion perceiving now going away, asked him, why he was going away. The bull answered, indeed

non abeo de nihilo,
cū vīdeā instrumenta
pārāta non ad cōquendum
ovem, sed taurum.

I do not go away for nothing,
when I see the instruments
prepared not for dressing
a sheep, but a bull.

MOR.

Fabūla significat, quod
artes imprōbōrum non
lātent prūdētēs.

MOR.

The fable signifies, that
the arts of wicked men are not
hidden from the wise.

FABLE CXCIX.

De Ægrōto et Mēdico.

Of the sick Man and the Doctor.

ÆGER rogātus à
mēdico de sua
salūte, respondit, se
sudāsse violenter; mēdī-
cus ait, id fuisse bōnū;
rogātus ab eōdem mēdico
secundō quomodo inveniē-
bat se, ægrōtus inquit,
se fuisse comprēsum ve-
hementi frīgore: mēdīcus
quōque ait, id fore ad
salūtem: interrōgātus
tertio ab eōdem, quomodo
reperiēbat se, ægrotus
inquit, se non potuisse
digērere sine magnā diffi-
cultāte. Mēdīcus ait rursus,
id fuisse optīmum ad
salūtem; deinde, cū
quīdam domesticōrum
interrōgāret ægrotum,
quomodo valēret, ait ille,
ut mēdīcus ait, mihi sunt
multā et optīma signā

A Sick man being asked by
the doctor about his
health, answered, that he
sweated vehemently; the doc-
tor says, that that was good;
being asked by the same doctor
a second time, how he found
himself, the sick man said,
that he was seized with a vehe-
ment cold: the doctor
also says, that that would be for
his health: being asked
a third time by the same, how
he found himself, the sick man
said, that he was not able
to digest without great diffi-
culty. The doctor says again,
that that was very good for
his health; afterwards, when
a certain one of the domestics
asked the sick man,
how he did, said he,
as the doctor says, I have
many and very good symptoms

ad salūtem, tāmēn for life, notwithstanding
dispereō illis signis. I die with those symptoms.

MOR.

Fabūla indicat, assentā-
tōrēs esse culpāndōs.

MOR.

The fable shows, that flatter-
ers are to be blamed.

FABLE CC.

De quōdam Lignatore.

Of a certain Wood-Cutter.

DUM quīdam lignā-
 tor scindēbat lignum
 juxta flūmen, dīcātum Deo
 Mercūrīo, secūris casu
 dēcīdit in flūmēn. Igītūr
 affectūs multo mōrōre,
 considēbat gēmēns juxta
 ripam flūmīnis. Mer-
 cūrīus, mōtus misēricordiā,
 appāruit lignario, et
 rogāvit causam sui fletūs;
 quem sīmūl ac dīdīcit,
 offerēs aurēam secūrim,
 rogāvit, utrūm esset
 illa, quam perdīderat. At
 pauper nēgāvit esse
 suam. Sēcundo Mercūrīus
 detūlit altēram, argentēam;
 quam, cūm pauper
 negāret quōque esse suam,
 postremo Mercūrīus detūlit
 lignēam; cūm pau-
 per assentīret, illam esse
 suam, Mercurius, cognoscens
 illum esse homīnem vērūm
 et justū, dēdit omnes sibi
 dōno. Igītūr lignā-
 rius, accēdens ad sōcīos,
 declārat quod accīderat

WHILST a certain wood-
 cutter was splitting wood
 near a river, dēdicated to the God
 Mercury, his ax by chance
 fell into the river. Therefore
 affected with much grief,
 he sat down sighing near
 the bank of the river. Mer-
 cury, moved with compassion,
 appeared to the wood-cutter, and
 asked the cause of his weeping;
 which as soon as he learned,
 bringing to him a golden ax,
 he asked, whether it was
 that, which he had lost. But
 the poor man denied that it was
 his. A second time Mercury
 brought him another, a silver one;
 which, when the poor man
 denied also to be his,
 at last Mercury brought
 a wooden one; when the poor
 man agreed, that that was
 his own, Mercury knowing
 him to be a man true
 and just, gave them all to him
 for a gift. Then the wood-
 cutter, coming to his companions,
 declares what had happened

*sibi. Unus ē socius
volēns experiri id, cum
accessisset ad flumen, dejecit
secūrim in aquam, deinde
consedit flens in ripā;
causam cujus flētus cum
Mercurius audivisset, affe-
rēns aurēam secūrim, rogāvit,
illāne esset, quam
perdidērat: quam, cum
asserēret esse suam, Mer-
curius, ejus impudentiā cog-
nitā, nec tradidit ei
aurēam, nec suam.*

MOR.

*Fabūla significat, quod
quantō propitiōr Deus est
probris, existit infe-
stior improbis.*

*to him. One of his companions
willing to try it, when
he had come to the river, threw
his ax into the water, then
he sat down weeping on the bank;
the cause of whose weeping when
Mercury had heard, bring-
ing a golden ax, he asked him,
whether that was it, which
he had lost; which, when
he asserted to be his, Mer-
cury, his impudence being
known, neither gave him
the golden one, nor his own.*

MOR.

*The fable signifies, that
the more kind God is
to the honest, he is the more se-
vere to the wicked.*

FABLE CCI.

*De Medico, qui curābat
insānos.*

*Of the Doctor, who cured
mad people.*

PLURēs colloquēbantur de
superflūā curā eōrum,
qui alunt cānēs ad aucū-
pium. Quīdam ex iis
inquit, stultus Mediolāni
rīsīt hos rectē. Cum
fabūla pōscerētur, inquit,
fuit mēdicus, civis Medio-
lani, qui suscipiēbat
sanāre insānos delātos ad se
intra certum tempūs:
autem curatio erat hujus
mōdi; habēbat dōmī
aream, et in ea lacūnam
fētide āquæ, in quā

MANY were talking of
the needless charge of those,
who feed dogs for fowl-
ing. A certain man of them
says, the fool of Milan
laughed at these justly. When
the story was demanded, he said,
there was a doctor, a citizen of
Milan, who undertook
to cure mad people brought to him
within a certain time:
but the cure was of the following
kind; he had at his house
a court, and in it a pond
of stinking water, in which

ligavit eos nūdos ad palum, alios usque ad genūa, alios usque ad ventrem, nonnullos profundius, secundum gradum insanīæ; ac tamdiu macerabat eos aqua, quoad viderentur sanā mente. Quīdam est allatus inter ceteros, quem posuit in aquam usque ad femur, qui coepit resipiscere post quindecim dies, et rogare suum medicum, ut reduceretur ex aqua; ille exemit hominem a cruciatu, tamen eā conditione, ne egrēderetur* arēam. Cūm parvisset aliquot diebus, permisit, ut perambularet totam domum; at ut non egrēderetur exteriorē januam; (sociis, qui erant multi, relicti in aqua;) paruit mandatis medici diligenter; verō stans super limen quōdam tempore; (nam non audēbat egrēdi) vidit juvenem venientem in equo cum duobus canibus, et accipitre; motus novitate rei; (etenim non tenēbat memoriā quæ viderat ante insaniam;) cūm juvenis accessisset, ille inquit, heus, tu, oro, responde mihi paucis: quid est hoc quo vehēris? inquit, est equus.

he bound them naked on a stake, some as far as to the knees, others as far as to the belly, some deeper, according to the degree of their madness; and so long he starved them in the water, till they would seem of a sound mind. A certain man was brought among the rest, whom he put into the water as far as to the thigh; who began to come to his wits after fifteen days, and to ask his doctor, that he might be brought again out of the water; he took out the man from the torture, yet on that condition, that he should not go beyond the court. When he had obeyed some days, he suffered him, that he might walk over the whole house; but that he should not go out of the outward gate; (his companions, who were many, being left in the water;) he obeyed the orders of the doctor diligently; but standing upon the threshold on a certain time; (for he did not venture to go out) he saw a young man coming on a horse with two dogs, and a hawk; moved with the novelty of the thing; (for he did not retain in his memory the things which he had seen before his madness;) when the young man had come near; he said, soho, you, I pray, answer me in a few things: what is this, on which you are carried? he says, it is a horse,

* Compounded of extra and gradior. See Latin Grammar.

Tum deinceps, quid vocatur hoc, quod gestas manū, et in quā re uteris? Ille respondit, est accipiter, et aptus captūi perdicum. Tum insānus p̄ctit, et hī, qui cōmittantur te, qui sunt, et quid p̄rōsunt tibi? Ait, sunt cānēs, et apti, aucupio, ad investigandum aves. Autem hæ aves, causā capiendi quas pārās tot res, cujus pretii sunt, si conferās captūrām totius anni in unum? Cūm respondisset p̄r̄vūm, nescio quid, et quod non excederet sex aureos: insanus rogat, quānam sit impensā equī, cānum, et accipitris? affirmāvit impensam eōrum esse quotannis quinquaginta aureos. Tum admīrātus stultitiām juvenis, inquit, oro, abī hinc ocyūs, antequam mēdicus redēat dōmū; nam si hic comp̄rērit te, conjiciet te in suam lacūnam, velūtī insānissimum omnium, et collocābit te in aqua usque ad mentum.

MOR.

Hæc fabula ostendit, multas insaniās esse quōtidie inobservātas.

Then again, what is called this, which you are carrying in your hand, and in what way do you use it? He answered, it is a hawk, and fit for the catching of partridges. Then the madman inquires, and these, that accompany you, what are they, and of what use are they to you? He says, they are dogs, and fit, in fowling, for tracking the birds. But these birds, for the purpose of catching which you prepare so many things, of what price are they, if you add the catching of a whole year together? When he had answered a small price, I know not what, and that it could not exceed six guineas: the madman asks, what may be the expense of the horse, of the dogs, and of the hawk? he affirmed that the expense of them is every year fifty pieces of gold. Then having admired the folly of the young man, he says, I pray, go away hence quickly, before the doctor returns home; for if he would find you, he will throw you into his pond, even as the maddest of all men, and will place you in the water up to the chin.

MOR.

This fable shows, that many madnesses are daily unobserved.

FABLE CCII.

*De obstinātā Mulierē, quæ
vocāvit Virum pēdiculō-
sum.*

*Of the obstinate Woman, who
called her Husband lousy.*

QUædam mulier, supra modum contraria viro, ita ut vellet esse superior. semel, in gravi altercatione cum eo, vocavit eum pēdiculōsum. Ille, ut retractaret illud verbum, contundebat uxorem, cædens illam pugnis et calcibus. Quō magis cædebatur, eō plūs vocavit illum pēdiculōsum. Vir tandem lassus verbèrando illam, ut superaret pertinaciam uxoris, demisit in flumen per funem, dicens, se suffocaturum eam, si non abstineret talibus verbis. Illi perstabat nihilò minus continuare illud verbum, quamvis fixa usque ad mentum in aqua. Tum vir demersit eam in flumen, ita ut non posset loqui amplius, tentans si posset avertere eam à pertinaciâ timore mortis. At illa, facultate loquendi ademptâ, exprimēbat digitis, quod nequibat ore: nam, manibus erectis supra caput, unguibus utriusque pollicis conjunctis, dedit

A Certain woman, beyond measure contrary to her husband, so that she wished to be superior, once, in a grievous quarrel with him, called him lousy. He, that she might retract that word, bruised his wife, beating her with his fists and heels. The more she was beaten, the more she called him lousy. The husband at length tired with beating her, that he might overcome the obstinacy of his wife, let her down into a river by a rope, declaring, that he would suffocate her, if she would not abstain from such words. She persisted never the less to continue that expression, although fixed up to the chin in the water. Then the husband sunk her into the river, so that she could not speak more, trying if he could turn her from her obstinacy by the fear of death. But she, the faculty of speaking being taken away, expressed with her fingers, what she could not with her mouth: for, her hands being raised above her head, the nails of each thumb being joined, she shewed

quod opprobriūm pōtuit what reproach she could
vīrō illo gestu. to her husband by that gesture.

MOR.

Hæc fabŭla indicat, quod
 quīdam rētinēbunt suam
 p̄rtinaciam etiam p̄rīcūlo
 mortīs.

MOR.

This fable shows, that
 some persons will retain their
 obstinacy even in the danger
 of death.

FINIS.





EXHIBIT
JUL 2 1884



